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A new South Africa coming, says Beyers- Naude

John E. Plaatjes

TORONTO, Ont. — South African anti-apartheid spokesman Dr. Beyers-Naude was in town to lead a memorial service held in St. Barnabas Anglican Church on Danforth Avenue. The service was held under the auspices of the Inter-Church Coalition on Africa and was designed to remember the victims of apartheid.

Dr. Beyers-Naude, who is General Secretary of the South African Council of Churches has been influential in focusing the attention of the outside world on the evils of apartheid.

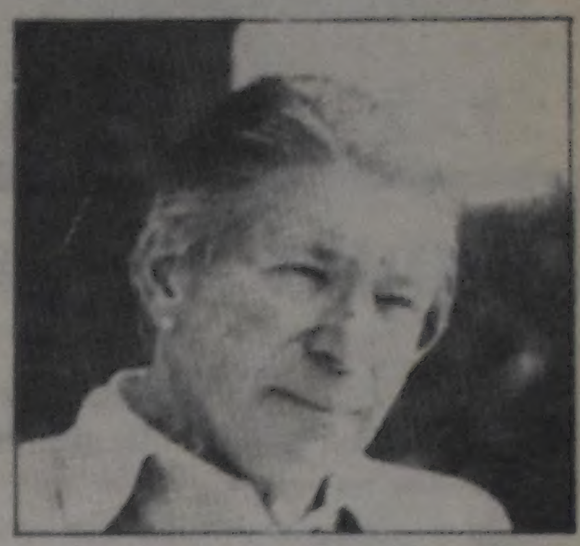
In the meeting there were several ex-South Africans and their families, black students and exiles. Candles were lit during the service to remember the 760 who were killed since the disturbances began. Prayers were also said on behalf of 873 persons still being detained and held incommunicado by the police, while a state of emergency continues.

New World poetry about freeing South African from bondage was read by four students. It was rather strange that those four consisted of a girl from Nicaragua, two from Swaziland and one from Basutoland; none from South Africa.

Organist and guitarist David Kai and Mark Green sang "A Song of Hope" for South Africa, adapted from a speech by Dr. Allan Boesak:

I see a new South Africa,
a land of freedom and peace,
where none will toil in racist bondage,
where we will watch apartheid cease ...
For we will not be silent anymore,
Let us fight for that land.

Continued on page 4 ...



Beyers Naude

Thinkbit

An elevator operator grew tired of people asking him for the time, so he hung a clock in the elevator. Now all day long people ask him, "Is that clock right?"

Hamilton Spectator

Calvinist Contact

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November 22, 1985
41st year of publication,
No. 2000

Alberta Education Minister under fire

Jeff Adams

CALGARY, Alta. — The battle over private schools in Alberta continues.

Ernie Sehn, outgoing president of the Alberta School Trustees Association, accused the provincial government recently of "pandering" to the small minority of Albertans who support private schools.

Sehn's words drew an angry reaction from Education Minister Dave King, who said, "we will continue to protect the right to choose (between public and private education) within acceptable limits."

King said only three per cent of Alberta's school-age children are enrolled in private institutions — an amount so small it poses no threat to the public system.

"Let us make the public system better," King said. "Let us not hobble the private schools."

Sehn, in a speech that drew a standing ovation from about 1,000 public school trustees during their November 4-6 annual convention, said, "we must speak for the silent majority who support public education."

He launched an association-sponsored public relations program designed to counter-act a government policy paper, released earlier this year in anticipation of an overhaul of the Alberta School Act, that advocates continuation of a dual public/private education system.

Alberta has Canada's most liberal approach to private schools, re-directing as much as 75 per cent of the per-pupil grants that would normally go to public schools.

Continued on page 9 ...

Medically inadmissible refugees left behind

WINNIPEG, Man. (MCC) — Refugees provisionally accepted for entrance to Canada are sometimes held up for long periods of time and then simply rejected altogether, according to the CBC-TV program *The Fifth Estate*.

On October 22 the program discussed the plight of "medically inadmissible refugees," reporting that Canada's medical requirements are far stiffer than those used by nations such as Australia and the United States.

CBC's investigation was prompted by a letter from Fred Redekop, a Mennonite Central Committee (MCC) refugee worker who has recently returned to Canada. During his three-year term of service in a transit camp in Thailand, Redekop became increasingly frustrated by the strictness of Canadian regulations for refugees suffering disabilities or ailments such as tuberculosis, heart defects, mild mental illness or retardation.

A refugee who has recently had tuberculosis, for example, waits an average of three months to get into Australia, six months for the United States, but 18 months or more for Canada. A family with one Down's Syndrome (mongoloid) child or a member suffering stress-related psychological problems may never get into Canada at all. Those left behind face a life of despair behind the barbed wire of the refugee camp, or certain death if they return to their homelands.

Photo: MCC

Shirley Redekop and her son Lucas, visit a mother with her new baby at a Thailand refugee camp in June.

Lives left in limbo

Fred and his wife Shirley, interviewed by CBC in Phanat Nikhom camp, "have seen the lives of some 200 refugees left in limbo" when they received a rejection letter from the Canadian government. The reasons given are either that the ailment poses a danger to the health of Canadians or will cost the Canadian taxpayer too much.

The Redekops were assigned to provide refugees with orientation to Canadian life. But when medical regulations were tightened in 1983 they found themselves spending more time pleading the cases of medically inadmissible refugees with government officials and prospective sponsors in Canada.

More awaiting help

MCC has made medically inadmissible refugees a priority in its

Continued on page 4 ...

Christian Farmers Federation supports moratorium on farm foreclosures

TORONTO, Ont. (CFFO) — The Christian Farmers Federation of Ontario has made it unanimous. The Federation's Executive Board has joined the call to have the moratorium on farm foreclosures expanded to all lenders.

In September, John Wise, federal minister of agriculture, put a moratorium on foreclosures by the Farm Credit Corporation. When the Liaison Committee of all of Ontario's general farm organizations voted to demand the extension of that moratorium to all lenders, the CFFO abstained since the Federation had not completed their discussion of the issue.

The Federation's Executive, at a special meeting in Toronto before a meeting with Jack Riddell, Ontario's Minister of Agriculture & Food, decided to support a moratorium on all lenders, until such time as debt review legislation is provided.

Tom Oegema, CFFO President, told Jack Riddell that debt review legislation is needed to defuse a growing militancy across Ontario and to avoid a farmer-imposed moratorium.

"We cannot support a farmer-imposed moratorium," Oegema told Riddell. "We will not participate in farm gate defenses that have the potential for violence and civil disobedience."

"We want your support for a moratorium now so that a farmer-imposed one can be avoided," Oegema concluded.

In this issue:

Gorbachev: Jacob Vanderschaaf looks at the West's reaction to the U.S.S.R. leader p.5
A new president profiled. Marian Van Til interviews Dr. Clifford Pitt of the ICS p.10
A nostalgic visit to Europe. Wout Brouwer highlights his trip p.11
What types of people are prone to alcoholism? A recovering alcoholic discusses "society's misfits" .. p.12

Calvinist Contact

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Editorial

Should Johnny go to catechism?

One of the unofficial hallmarks of a church of the Reformation (or a Roman Catholic church) is that it holds catechism classes for its youth.

The practice has fallen out of favour in mainline churches. That is strange. Since members of mainline churches do not generally support Christian day schools, one would expect them to make up for the lack of Christian learning by at least providing instruction at the church. Evangelical churches do provide Bible instruction in the form of Sunday school, but that again is not the same as catechetical instruction.

Reformed churches, however, teach catechism. That is not to say that the teaching and learning of catechism in these churches is without problems.

Where is the excitement?

Being an occasional teacher of catechism myself, I do at times wonder about the usefulness of the educational ministry of the church. I can't blame the material our church uses. The thoughtful lessons and accompanying exercises are most attractively put together. Every week I hand out a nicely illustrated story and meditation, in addition to an exercise sheet for in-class use. The students themselves have a copy of the Heidelberg Catechism.

If I were those catechumens, I would love going to catechism. But, and this is a big "but," I am a highly motivated adult, and the majority of young catechumens are low burners and slow learners when it comes to finding out more about the teachings of their church. As in most situations, there are, of course, exceptions.

Catechism teachers I talk to do get discouraged. Sometimes the class is unruly and disrespectful, but more often the students are not so much disrespectful as disinterested. The teachers see smiling, absent-minded faces or hear deadly silences when they ask a question not specifically answered in the book. Pat answers are not too difficult to get, but where is the sparkling answer that shows that the catechumen is making the material his or her own or the challenging question that reveals a real struggle?

I asked my students one evening what they do with those beautifully illustrated, extremely relevant and interesting stories I hand out every week. I was told they shove it in their desk drawer or lose it somewhere else in the home. Only one person bothered to read them. It's at such times that you do wonder a little about all the expense and effort put forth by writers, publishers and catechism teachers, from Ursinus and Olevianus down to your local pastor and helpers.

Preventing a lost generation

Yet, we would not like to see the church discontinue the teaching of catechism to its youth. If we take a wait-and-see attitude, providing instruction only when the child is highly motivated, we run the risk of losing a generation or of inheriting an ignorant generation. Somehow we have to continue to work with children who for the life of them cannot see the importance of going to catechism once a week and having to learn why Reformed churches administer only two sacraments, instead of seven as do Catholic churches, or none as do Pentecostal churches.

It is not right that some parents leave the choice of going or not going up to the child. I remember an incident years ago, when a certain Johnny (age 12) and his parents were greeted at the church exit by their pastor. The pastor made a remark to the parents about Johnny's continued absence in catechism classes. "Do you hear that, Johnny?" the mother remarked. "The minister says you should go to catechism." My wife and I never ceased to wonder about the abdication of responsibility by those parents. The story was a part of our family repertoire for a while as an example of parental irresponsibility.

Staying confessional

The learning of church doctrines is too important to be left to the discretion of youngsters who have not seen the faith threatened by as many heresies as there are weeds. If a church does not teach catechism, it does not take its own destiny seriously. It is, in fact, not a confessional church.

Our children may learn about Christianity at home and school, or even in church and Sunday school; nothing of that replaces the need for catechism. If at some time we wish to have our children consciously assent to the doctrines of the church we consider to be faithful to the teachings delivered by Christ to the apostles, our children need to know what that church teaches. Of course, a truly confessional church should continue to teach (not preach as is usually done in the second service!) catechism to all its members.

So I tell myself, as I would tell fellow catechists: keep on Heidelberging. Don't be too discouraged by appearances. Who knows what sticks in the minds of your catechumens. Try to make catechism as relevant and interesting as you can, and trust God to look after the growth and harvest. And to parents I would say: don't blame Johnny for not going to catechism or for not being interested in the teachings of his church. You are co-responsible for keeping your children informed and your church Reformed.

Letters

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter,

Adoption is not second best

In response to your editorial "The curse of infertility" (October 25), I would like to share some very personal feelings, blessings and griefs experienced by my husband and myself.

We too experienced childlessness and the loss of unborn children. We prayed, pleaded for a child. We frequently asked, "Why, why *us*?" as we faced yet more testing, yet more surgery. Our lives were for a long time ruled, frustrated and plagued by infertility. (Although incidentally we never felt "cursed" by God; we *all* have burdens, are we then all "cursed?") The so-called curse/blessing of fertility has its roots in Genesis 3, as does our work ethic.

But God did respond to our needs, our desires and our prayers. He opened the doors to adoption. We often, especially in the Christian Reformed circle (covenant theology?) hear people referring to adoption as second best — not the "real thing." *That* attitude brings tears to my eyes. Our child *is* a very precious gift from God conceived for us, allowed to live for us, for us to nurture and raise in His name.

Physically, intellectually and temperamentally our child closely resembles one side of the family; we have even been asked if a surrogate parent was involved! This brings us to joyfully marvel at God's perfect plan for our family — a plan made so very real by this adoption.

We do not feel cheated out of parenthood. Parenting begins with a baby in arms. We no longer feel the deep hurt and pain of childlessness — we are not childless.

Thank you, Mr. Editor, that you "stand to be corrected." Our family is a living, viable, testimony that God's gifts come in *His* way and *His* time!

I withhold my name mainly because the C.R. community has much to learn in the true acceptance of our adopted children. Somehow the attitude prevails that "children" (biological) are the greater blessing of life. The Bible speaks of *many* blessings ... are we not all (as Christians) adopted into God's family?

An adoptive mother

There is a difference between feeling cursed by God and acknowledging that the Lord has placed a curse on humankind, a curse in which all of us share one way or another. Of course, curses are rendered harmless (not necessarily painless!) by Christ's rising from the grave through faith.

I fully agree with you that adoption is not second best. If you reread my editorial, you will find that I did not say

JUST A MOMENT/HERMAN PRAAMSMA

"The reason birds can fly and we can't is simply that they have perfect faith, for to have faith is to have wings." (Sir James Barrie, *The Little White Birds*, 1860-1937).

This column is being written aboard an airplane. There is nothing more exhilarating than being on an airplane. For me it is always a special adventure.

There are no telephones, no pressures, nowhere to go and nothing to do except sit back and be served by smiling stewardesses and stewards, enjoy good meals and write late columns. What a life! Free from the ground, soaring through the air, admiring the cloud formations. No wonder my thoughts turn to Peter Pan and his famous author, Sir James Barrie, whose whimsical quotation adorns the top of this page.

Perhaps it is a throwback to childhood or irresponsible days long gone. I associate flying with temporary freedom from routine. In short: it's a holiday!

It is fascinating to me, therefore, that other people so much *dread* the very same experience. I have some relatives in Holland who have never come to visit us in Canada simply because they are *terrified* of flying. They get sweat in the palms of their hands just *thinking* about it.

As much as I associate flying with abandoning myself to carefree luxury, they associate it with care-riddled anxiety. What if ...? What if there is any kind of mechanical trouble, or a fire, or an explosion, or sabotage? What if they were to be hi-jacked? What if they would become unwell during the flight? What if .... what if ....?

Fear of flying is very widespread, I understand. The statistics don't back those who are fearful. It is safer to fly than to cross the street, and here in Ontario the leading cause of death for men between 20 and 30 is suicide, believe it or not, and most certainly not flying.

But isn't it fascinating that what one regards as a treat, another sees as a threat? It goes beyond the old olives question: you either like them or you don't; it goes beyond the Maple Leaf question: you either love them or hate them. For olives or Maple Leafs are neither feared nor seen as a threat by anyone. But fear of flying amounts to a phobia.

And as I sit here, far above the clouds, my thoughts turn to Him who made the earth and the firmament, the clouds and the soaring eagles. I wonder out loud: why is it that some feel safe and protected by Him, find peace with Him, and others are terrified at the thought of His coming, fearful and anxious?

This afternoon I will land in Vancouver. The Lord willing.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Longer Letters

500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

nor imply that adopting children is a lesser blessing, just that it is a different blessing. Most certainly, adopted children are a precious gift from the Lord and full members of the covenant family.

Your final statement is right on. The fact that we "pagans" are adopted into God's family should once and for all time remove the attitude that adopting or being adopted is second best.

Editor

Letter from prison

We received the following letter from a man in an Ohio prison and pass it on with some hesitation. We hope that someone will respond to the letter writer. At the same time we urge caution. The cry for help may be legitimate, but it may also be a ploy to solicit funds or other favours.

My name is Michael Manns; I'm 29. I'm currently incarcerated at Southern Ohio Correctional Facility. I have three years remaining.

I'm trying to re-establish with the outside what's been lost over the years. I'm endeavoring to further my education once my grants return.

I have a fondness for art and enjoy life, writing, chess, sports and reading. I promise to reply openly and honestly, so feel free to write, I need to re-open my life!

God bless you.

Michael E. Manns,
#149-337, P.O. Box 45699,
Lucasville, Ohio
45699-0001

A case for the lifting up of hands

It is with sadness that I respond to your report on the division of the Rocky Mountain House congregation due to a worship dispute. When we turn to Scripture we see that Paul exhorts the Christians in Corinth to strive not to fall into dissension. However, it is a reality that as Christians, our unity does break; we sin and prove ourselves unfaithful and disobedient before God's throne of grace.

It is also true that many of our people find our worship experiences (yes worship is meant to be an experience) stifling. I know of at least three sizable non-Reformed churches nearby that have at least 25% of their membership originating from the Reformed background. Why does this have to happen? It is a sad fact that we lose some of our "most-on-fire" people to congregations which allow room for expression. In 1 Timothy 2:8 the same Paul tells us to raise holy hands in public prayer. Much of our singing in worship is prayer to God; praise is also a form of prayer.

Calvin echoes this in his teaching on Christian religion. God's name is to be praised with men's tongues and pure hands are to be lifted to himself. (Institutes III:XXV:7) In his treatment of the sacraments, Calvin declares that "holy men often prayed with hands raised up (Ps. 63:4; 88:9; 141:2; 143:6); the stretching up of hands also should become a sacrament." (IV:XIX:2) But in order to keep all holy gestures from becoming sacraments, Calvin distinguishes between sacraments and ceremonies.

Calvin in his commentary on I Timothy 8 warns and encourages us that: "... pure hands are the expression of a pure heart; just as on the contrary, Isaiah rebukes the Jews for lifting up 'bloody hands,' when he attacks their cruelty. (Isaiah 1:15) Besides, this attitude has been generally used in worship during all ages; for it is a feeling which nature has implanted in us, when we ask God, to look upwards, and has always been so strong, that even idolators themselves ... retained the custom of lifting their hands to heaven. Let us, therefore, learn that the attitude is in accordance with true godliness, provided that it be attended by the corresponding truth which is represented by it, namely, having been informed that we ought to seek God in heaven, first, we should form no conception of Him that is earthly or carnal; and secondly, that we should lay aside carnal affections, so that nothing may prevent our hearts from rising above the world. But idolators and hypocrites, when they lift up their hands in prayer are apes; for while they profess, by the outward symbol, that their minds are raised upwards the former are fixed on wood and stone, as if God were shut up in them, and the latter wrapped up either in useless anxieties, or in wicked thoughts, cleave to the earth; and therefore by a gesture of an opposite meaning, they bear testimony against themselves."

True believers in Christ aim to be pure. Handraising in Rocky Mountain House was probably only one issue of many on the surface of a boiling pot. Yet as God's people we must continue to mature and grow in making God worthy. Let us not be timid of God's blessings for us as His creatures. Let us not allow our traditions to bind us in a straightjacket of formality. Let us not reduce God to our size, but rather exalt Him as He has given us direction in His Word.

Peter J. Vellenga,
Hamilton, Ontario

Not a fighting church

As I read the article of Paul De Groot on troubles in the Rocky Mountain House church (October 25, 1985), I got a bad feeling. Not what he wrote about it, but about what he did *not* write. The conflict did not begin with the hand-raising of some but with the accepting as members in good standing of a couple which came from the Dutch-Pentecostal Church. They did not accept the covenant of grace and infant baptism. Rev. Ypma wasted no time appointing him as catechism teacher and her as Sunday school teacher.

The consistory let it ride, but the Young Couples Club did set up an action to protest this, since they were convinced that the couple could not convincingly teach what they did not believe themselves. The consistory could not do anything else but accept that protest and act on it.

Rev. Ypma, however, wanted the man on nomination for elder. The hefty discussion following these two stands caused a deacon, who did not believe in infant baptism either, to resign. Then the lines were drawn and the majority of the consistory sided with the doctrines of the church and the Church Order.

Rev. Ypma wanted room in the church for all true believers whether they believed the doctrines of the church or not. This was in 1984.

The differences were kept as much as possible within the consistory, the minister having not too much influence on decision-making any more, I believe. But he slowly started the handraising business until the congregation started complaining too much about that.

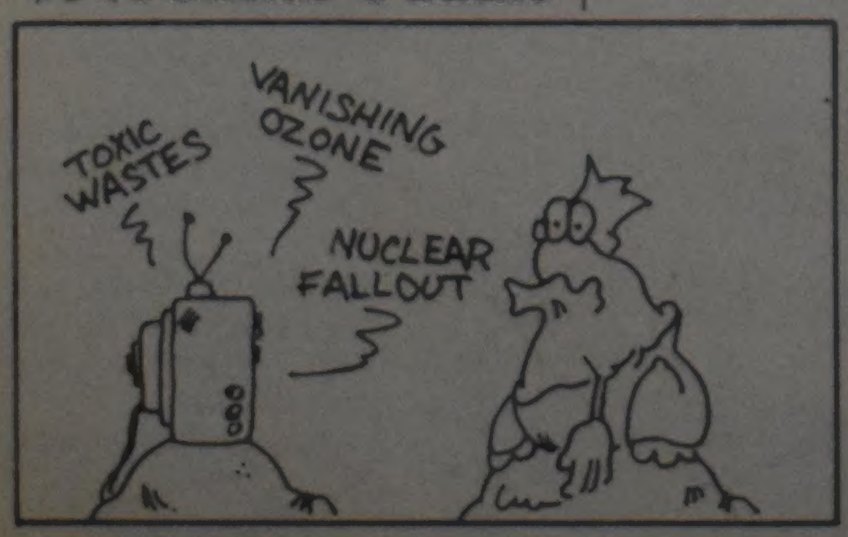
Then this spring he announced his resignation from the church of Rocky Mountain House as minister without notifying the consistory beforehand. He was not ousted as the article says.

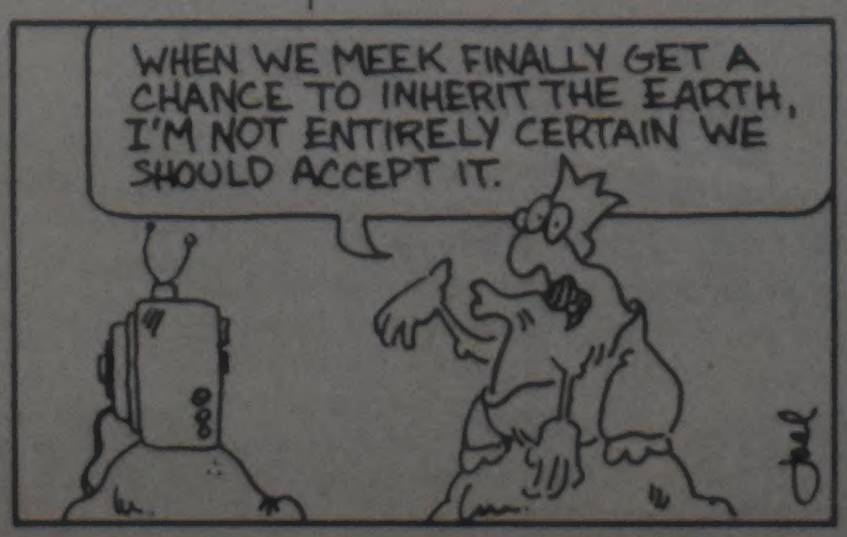
Then Classis had to deal with it after he had resigned as minister of the Christian Reformed Church. They did not accept his resignation; they tried to keep him as a Christian Reformed minister.

There is no fighting or arguing going on in Rocky Mountain House. The congregation has complete trust in the consistory. Rocky Mountain House church has never been a fighting church. The members came from Holland out of five or six different denominations. Anyone who wanted it strictly his way was soon shoved to the sidelines. We have as members a few from different Canadian denominations also, who are easily put in consistory.

Herman and Aaltje Stolte,
Rocky Mountain House, Alta.

Pontius' Puddle





News

Pressreview

Carl D. Tuyl

Free trade dominated the discussions of the past week insofar as I can determine from my press clippings. Prime Minister Brian Mulroney appointed a certain Simon Reisman as ambassador to the future free trade negotiations. Having done that, Mulroney rose to his maximum height, crossed his arms upon his chest and said that he will speak for Ontario in the negotiations. A fact which is vehemently disputed by Ontario politicians who oppose free trade as if it were a re-occurrence of the Spanish flue.

A recent opinion poll showed that two out of every three Canadians are — to say the least — more than a bit skeptical about Mulroney's assurances that free trade with the United States will result in increased employment on this side of the border.

The *Vancouver Sun* made a pertinent comment on the free trade discussions when it stated that it would be nice to have free trade among our provinces. It quoted a report called "The Canadian Common Market" as follows: "A wide variety of measures exists in every province which effectively prevent or impede the movement of goods, labour, and capital between the various regions of Canada." The *Sun* continues to say that even though Premier Bill Bennet is an ardent advocate of barrier-free trade with the U.S., British Columbia has for long already been among the worst offenders in the provincial free trade area.

Two political conventions received a lot of coverage. Premier Hatfield, beleaguered like a fox pursued by hounds, fought off his political opponents and managed to ward off a leadership review. The vote was in favour of not challenging Hatfield, but the count was kept secret which caused a bit of uproar and proved that Hatfield hangs on only by the proverbial thread. That thread — so I predict — will break in the next election.

Quite another sound came from the Liberal convention in Halifax where the party pledged its love and support for its grey-haired John Turner. Jean Chretien, selling his book all over the place, remains the gentleman-in-waiting. The convention got embarrassingly emotional. The 1,000 delegates erupted in a 25-minute uproar of cheering and singing as Liberal party faithful crowded to the platform to shake Turner's hand and lift him and his wife, Geills, to their shoulders. Bay Street was never like that!

I am writing this column in Fenelon Falls to which I have retreated after a rather upsetting event. I have been attacked, in my life, by a great variety of people. Elders, organists, teachers, Free Masons and Rotarians. A couple of weeks ago I was attacked by my own heart which is sort of the ultimate betrayal. Civil war in your own body. I beat all records getting to the emergency room where a whole team of miracle workers had me comfortable in a short time. The miracle workers now have ordered me to rest which is a rather new experience for me. How does one rest? The Bible says by dying, which I am not yet planning to do; and so I make the best of it. I typed this column in first gear. Slowly. Almost at rest!

A new South Africa coming

... continued from page 1.

Those who have suffered

The main topic of Beyers-Naude's address was his concern for the victims of apartheid. He named 10 main groups whose lives have been ruined by the apartheid system, namely:

1. Those suffering untold hardships under the Pass Laws which restrict movement of the blacks and fill the jails.

2. The victims of the Mixed Marriages Act, instituted by his own beloved Dutch Reformed Church. This act makes it a crime to love the person of your choice if he/she is not of the right colour. In order to marry, many disrupt their lives, emigrate overseas, and are lost to South Africa.

3. The families of political prisoners. The agony of long-term separation is devastating on the family, on children especially.

4. The ex-political prisoners, who find it extremely hard, if not impossible, to reconstruct their lives and find a decent job. They continue to be stigmatized, even if they have served their term or have been found innocent.

5. Detainees in their thousands. During the new State of Emergency 5,350 were picked up. Young student's lives are being disrupted.

6. A sixth group who suffer, he said, was the unsettled (and angry) youth in higher education. They are more realistic than their peers. An average of five students per day leave the country.

7. Coupled with the above is the great (too great) number of children and teenagers who are boycotting the schools, roaming the streets, and creating anxiety for their parents and who inevitably clash with the police. This is indeed a very bad sign that things are getting out of hand. The parents can hardly control their kids.

8. The victims of banning orders. Allan Boesak was charged and is appearing on the 6th of November for "subversion" in a court of law. Beyers-Naude should know about banning for he himself suffered that fate.

9. The exiles, who are numbering in their thousands, some of whom in voluntary exile, unable or unwilling to return to South Africa. Although Dr. Naude did not mention him, Oliver Tambo, an avowed communist and militant Marxist, is one of them.

10. The last group that he mentioned was the Whites themselves, living behind walls of fear. They are also unhappy victims of apartheid in spite of all the protection they have. They don't realize they are prisoners of the system they created.

In the prayers offered, worshippers were asked to pray for those with hearts of stone, "That they will become hearts of compassion and understanding," for an end to all divisions by authorities, for the end of institutional violence of resettlement, migrant labour and imprisonment ... that South Africa might be a land of equal opportunity for all; for all those who are working for justice and peace, for the churches, the United Democratic Front, for the liberation movements, for community groups.

"We pray that You might give them courage to work for justice and reconciliation amongst all South Africans. God our creator, hear our prayer."

In a TV interview, Beyers-Naude acknowledge that he might today be the most unpopular white person in South Africa (among his peers, the Afrikaners) but he is more concerned about truth and justice than about his own person.

There is a new South Africa coming, he said, and it shall be free.

John E. Plaatjes is a native of South Africa and a retired Christian Reformed pastor.

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Medically inadmissible refugees left behind

... continued from page 1.

refugee settlement program. So far this year, about 20 refugees rejected on medical grounds have been allowed to enter Canada through their effort. But many more are awaiting help.

Among them are the Keomany brothers (whose story was included in the report). Diagnosed as suffering mild schizophrenia — a controllable condition aggravated by camp life — the Laotian brothers have remained in Phanat Nikhom while other members of their large family have passed through and on to British Columbia.

Church sponsorship is available and the family is able to provide full financial support. But because B.C. (along with Alberta) has exceptionally strict medical requirements, the brothers have languished in the camp for five years, awaiting permission to rejoin their family. *The Fifth Estate* reported that the family was considering relocating one of its members in Manitoba to provide a possible sponsor in a province whose regulations are less strict.

A significant role for churches

According to Stuart Clark, who heads MCC Canada's refugee program, churches can play a significant role in helping people like the Keomanys by offering to act as sponsors. These sponsorships may require more time (typically a 24-month agreement rather than 12 months) than an "ordinary" sponsorship, as well as special resources — for example a professional physician or psychologist who is willing to donate time to help the family with a medical problem. Financial costs, however, are often covered by government programs, he said.

Clark notes that such sponsorships offer a unique opportunity to fulfil the Christian mandate to provide hospitality and aid to the "lame and weak." They are also an effective antidote to the attitude expressed by a federal government official to Bangkok on the program, who excused medical rejections on the grounds that there is a limit to Canadian generosity and the line has to be drawn at sponsoring refugees who will become a drain on the Canadian taxpayer.

"Whereas there may be a feeling in government that 'our humanitarianism has a bottom line,'" Clark said, "for Christians our task should be to go the extra mile."

Society

Is the West ready for Gorbachev?

Jacob Vanderschaaf

Mikhail Gorbachev, 54-year-old lawyer and member of the Soviet Politburo, was elected as new leader of the U.S.S.R. on March 11 of this year.

Gorbachev was the successor of Konstantin Chernenko, who was able to halt for a brief period the coming of age of a new generation of Soviet leadership. He is by now well-known to Canadians. In 1982 he headed a Soviet agricultural delegation which visited several farms and other agriculturally related enterprises.

It was during Gorbachev's Western Canada tour that I had the privilege of being a member of the Canadian team which accompanied the Russian visitors in Alberta. During this tour, one question developed in my mind: "Is the West ready for Gorbachev?"

Gorbachev's outgoing personality, sharp intellect mingled with humour, and his human touch were clearly evident during his Alberta visit. It was not until Gorbachev's visit to Great Britain that the Western press began to take note of these qualities.

Change in the air

The leadership change in the U.S.S.R. should not just be characterized as a new generation of people taking power. With a different style, new attitudes, and substantive policy differences, changes will evolve both in domestic and foreign affairs.

This beccame evident at a press conference at the Calgary International Airport near the end of Gorbachev's visit. Without minimizing historical, cultural, and ideological differences, Gorbachev — out of realism and pragmatism — appealed to the West for a new era of East-West relationships. Added to the need for change between the East-West is the constant pressure on the Soviets for change in the Eastern-bloc nations.

The real force behind the possible changes in the Soviet Union is the reformist cause which had its most visible expression during the Kruschev years, but was subsequently muted by the Breshnev regime. However, the reformist cause never died. Ironically, during the last years of Breshnev's conservative reign, the status-quo politics of the ruling class and bureaucracy began to call for domestic changes. Corruption and gross inefficiencies began to undermine and threaten the status quo itself. Yuri Andropov's crackdown on corruption and inefficiencies were the first signals of necessary changes within the U.S.S.R. With the appointment of a new generation of leadership under Gorbachev, the reformist's cause will likely gain momentum.

As Mikhail Gorbachev solidifies his power base, more and more changes in Russia will take place along the lines of the China experience, namely: realistic and pragmatic communism.

Such changes point away from the overly-centralized Stalinist system of planning and management (with focus on industrial development and consumer goods shortages) toward a decentralized economy, market mechanism, and other Western ideas designed to increase productivity and efficiency — which means more goods for the ruling class, the bureaucracy, and the Russian people in general.

Western thoughts of immutability

These Soviet domestic changes require a necessary change in foreign policy (i.e., a need for detente and a dramatic slowdown of the weapons race). It is here that the Western world is faced with possibly the most important question of the latter part of this century: Are we ready for these changes? Are we ready for Gorbachev?

In *Rethinking the Soviet Experience*, Stephen F. Cohen succinctly describes Western attitudes towards Soviet Russia during the last 40 years. North American thinking clings to the notion that the Soviet system is immutable, and without any possible change. Consequently there is nothing new and the evil empire always remains the same.

The last decade and a half of the twentieth century seem like they will be the most crucial in the history of mankind. An atomic holocaust is looming on the horizon of the 21st century. Whether real or not, the majority of Canadian people believe that a nuclear war will have taken place by the year 2010. A recent poll at Simon University indicates that a majority of students favoured the possession of cyanide pills as a preemptive strike "weapon."

It is crystal clear that distrust in this setting is a greater risk than trust. The West must begin to reevaluate it's perceptions and attitudes. According to Stephen Cohen, the reformers in Russia stand a chance only in conditions of East-West detente. "Our own cold warriors have always insisted that detente must await reform of the Soviet system. But that ill-conceived policy serves only to undermine the reformist cause in the Soviet Union. It results in an inadvertent but perilous axis between their hard-liners and ours, an axis whose first victims are the advocates of Soviet reform. Thus, the struggle between the friends and foe of Soviet reform is also a struggle between the friends and foe of detente — in the West and the Soviet Union."

"Thus, the struggle between the friends and foe of Soviet reform is also a struggle between the friends and foe of detente — in the West and the Soviet Union."

Photos: Vanderschaaf

Photo: Time

Gorbachev's Western Canada tour in 1982.

Biblical image of hope

Biblical justice demands understanding and compassion. Nazi ruthlessness and Stalin's extermination practices have deeply affected the Soviet psyche, transcending Marxist ideology. The Western world and the communist bloc countries are obliged to themselves and each other to turn weapons into plowshares, belligerent attitudes into understanding, and to change distrust to trust.

May the West and the East reject the schizophrenia of Alfred Nobel: more weapons will create peace.

Let us remember the Morningstar. As Bob Goudzwaard writes: "The biblical image of hope is the Morningstar. The morningstar often appears between two and three in the morning, when the darkness is complete and the faintest sign of morning is not yet visible. So small that it threatens to vanish. The star seems unable to vanquish the overpowering darkness. Yet when you see the morningstar, you know that the night has been defeated." In the final words of Revelation, the Messiah says, "I am the Morningstar."

Have you ever seen the red star and the stars of "the spangled banner" in the 2-3 a.m. morning sky?

Jacob Vanderschaaf heads a company that introduces environmentally sensitive products into agriculture. He was formerly special assistant to Eugene Whelan, Canada's previous Minister of Agriculture.

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Church

Marian Van Til, Page editor

Lutherans form new churches in Canada and U.S.

Marian Van Til

The Evangelical Lutheran Church in Canada was officially constituted at a Winnipeg convention last May and is "ready to begin functioning" on January 1, 1986, says a report from The Canadian Council of Churches.

The convention elected a president and secretary for the newly-formed denomination — the church's first two full-time salaried positions. (President-elect Rev. Donald W. Sjoberg was formerly a bishop of the Western Canada Synod of the Lutheran Church of America [LCA]).

The convention also elected an editor for the new church's national magazine, a National Church Council, and various boards and management committees.

American Lutherans merge

Meanwhile, in Tacoma, Washington, three Lutheran groups have merged to form the New Lutheran Church (NLC). The NLC will be made up of the former American Lutheran Church (ALC), the Lutheran Church in America, and the Association of Evangelical Lutheran Churches. The merger will be finalized by 1988.

The World Confessional Lutheran Association (WCLA) is resisting the move. It has registered a protest with the American Lutheran Church over the latter's participation in the merger. The WCLA is concerned that the New Lutheran Church will lose the confessional and biblical orthodoxy which are spelled out in the American Lutheran Church's constitution.

The WCLA wants the American Lutheran Church to grant "peaceful release" to groups of ALC members who may not want to join the New Lutheran Church. It is also asking for the "right to self-determination and property ownership" for such groups and "pension rollover privileges" for ALC pastors who may not want to join the New Lutherans.

The WCLA was formed 20 years ago as Lutheran Alert National. It has a present constituency of 7,000 and operates a seminary and radio ministry.

Mission helps bring sight to blind

Marian Van Til

Art Brooker wants your eyeglasses. That is, if you have a pair collecting dust in a drawer somewhere.

Brooker is director of the Christian Blind Mission of Canada which brings relief to sight-impaired people in Third World countries.

The Canadian arm of Christian Blind Mission International is but one segment of a worldwide mission which operates in 90 countries. The Mission was begun in 1908 in (West) Germany. It now provides glasses to those with vision problems, distributes vitamin A to help prevent blindness, employs opthalmic nurses and opthalmologists who perform cataract surgery, and engages in vision rehabilitation work. "We even teach some of them to become farmers, believe it or not," says David McComiskey from the Mission's Canadian office in Stouffville, Ontario. "And we share our faith."

McComiskey explains that each country which sends missionaries to the Third World on behalf of the nondenominational Christian Blind Mission has its own office and board of directors, and develops its own projects. So Canadians who contribute eyeglasses or funds may do so through local churches or the Mission's area representatives.

Local churches or groups may request eyeglass boxes so that discarded glasses can be collected from their members. Slide presentations about the Mission's work are also available. Ontario residents may contact the Stouffville office at 416-640-6464. In B.C. contact Chris Tinworth, 604-463-7960 (Vancouver); in the prairies, Linda Nickel, 204-669-3429 (Winnipeg).

Church News

Christian Reformed Church

Declined

— to Vauxhall, Alta., Cand. William Hensen.

Classis meeting

— Classis Hamilton will meet in regular session on Wednesday, January 22, 1986, at Bethany CRC, Fenwick, Ont. All materials for the agenda must reach the stated clerk by Friday, December 6, 1985.

Adrian Dieleman, Stated Clerk

Change of address

— Rev. Jacob M. Van de Hoef, P.O. Box 53, Iron Springs, AB T0K 1G0; 403-738-4339.

Institut Farel fuses with ARE

QUEBEC — Institut Farel is a French-language Reformed seminary which until recently has been run by the Alliance Reformee Evangelique (ARE).

Quebec law, however, does not permit an incorporated body such as the Institut to be directed by another incorporated body such as ARE. To remedy this situation and "to guarantee that Farel maintain its Reformed orientation" (according to its quarterly newsletter), ARE and Institut Farel have fused into one incorporated body.

The Institut this year has six full-time and seven part-time students. In September it also added a professor of dogmatics, Jean Zoellner, who is pastor of l'Eglise reformee in St.-Georges-De-Beauce.

Koinonia/Cursillo

study committee of Classis Hamilton of the CRC, requests pertinent submissions or relevant materials from anyone who has had some experience with the Protestant, interdenominational versions of the Roman Catholic Cursillo Movement. The committee is seeking to determine the Movement's compatibility to Reformed church life, and has chosen four foci in its study: Grace, Para-Church, Method and Worldview, and Pastoral Considerations.

Please send submissions to the reporter: Rev. R. Stienstra, R.R.2, Dundas, ON L9G 5E2

Rime or Reason

Current wedding etiquette
demands, for the festive mood,
a very short sermonette —
spiritual fast food.

Sy Nodd

When churches turn inward
forgetting the wayward
then reformation
has turned into deformation.

Klaas Sis

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Pastoral Pondering

It pays to advertise

Cecil E. Burridge

Men, have you tried the aftershave lotion that practically compels the opposite sex to seek your companionship? Have you sampled the cologne that the female of the species cannot resist?

A bottle of the lotion that causes women to swoon over its user was given to me as a gift. After shaving, I doused myself with a generous sample. Then as husbands are privileged to do, I sought a hug and kiss.

The effect of the lotion was startling. "Ugh!" she exclaimed. Gasp! Sneeze! Cough! "What have you got on? Get away from me! I can't breath!"

It's tough to be caught in a situation where a product doesn't work as advertised, but that doesn't stop the advertiser from trying to sell it. The publicity agent knows that it pays to advertise. He harps on the virtues of his product until the general public unhesitatingly selects that brand over other brands.

The power of suggestion

Whether we realize it or not, and whether we like it or not, we are greatly influenced in our spending by the suggestions of others — the choice of clothes we wear, the car we drive, the better tasting catsup.

The advertising world is full of slick phrases and gimmicks designed to brainwash the prospective buyer — and some people do get fooled.

No thinking person would deny that it pays to advertise. In ancient times there were publicity agents who did a tremendous selling job for God. Moses, Joshua, Samuel and a host of others had their hands full as they prevailed upon an erring people to accept the one thing God wanted them most to accept — Himself.

No false advertising

The water Moses brought from the rock, the manna from the skies, the iron axe-head Elisha caused to float on the water, the cruse of oil and barrel of meal that Elijah promised would not diminish; many other signs and wonders were sent by God to advertise His presence among His people — and to show His concern for them. Even for God, it pays to advertise. And God's advertising is true. He never issues a false statement.

In New Testament times the most well-known publicity agents were the disciples of Christ. They gave their all in presenting the Saviour to a lost world. The modern salesperson demands a salary or commission, but the disciples of old asked nothing for themselves. Their one desire was that others might be redeemed.

God's advertising medium today is the Holy Bible. One advertised detergent may "clean from the collar down," but the only effective detergent in the sight of God is the blood of Jesus Christ which "cleanses us from all sin." (1 John 1:7)

Be vigilant

Still another ad, a breakfast cereal, shows a tiger hungrily and enthusiastically devouring his cereal. But amid all the propaganda, there is only one beast that should concern us. 1 Peter 5:8 says He is "your adversary the devil" and he goes about as a "roaring lion seeking whom he may devour," and Peter warns us to "be sober, be vigilant."

So very often we are not vigilant. Satan catches us off guard. The solution is to seek the Holy Spirit's presence so the unholy spirit cannot take control of our lives. The devil wins every time someone is cast into the "lake of fire."

In that fearsome place there will be no merry voices singing "just say OV," and you will receive that extra special thirst quencher. There will be no "goldens" passed around to cool the burning tongue. There will be no soothing sounds like the "crunch of a pickle" or the "snap, crackle, pop" of a good breakfast cereal.

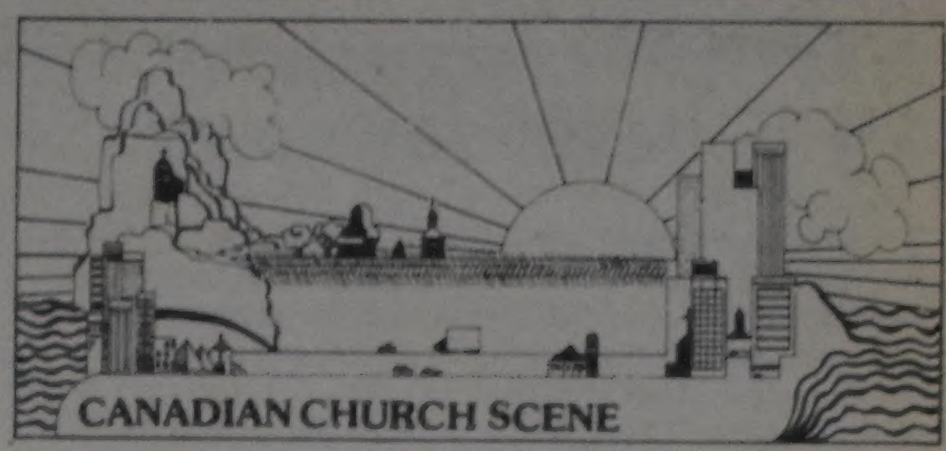
The sounds of hell will be screams of terrible agony and sheer terror. No one will be "feeling fine, feeling special" because they won't be o.k. They will be enduring indescribable eternal agony.

But you can avoid such agony, if you cast yourself upon the Lord Jesus Christ and receive His salvation. The progressive salesman keeps records of all his transactions — and God keeps records too. Believers had their names written in the Lamb's Book of Life. (Rev. 20:12)

Rev. Burridge is a semi-retired pastor from Bradford, Ont., who is filling a part-time ministry in the Guthrie, Oro Central, and Oro St. Andrews Presbyterian churches.

Of action, youth, and tobacco

Jacob Kuntz



Reformed call to action

In a guest editorial in the October issue of *Pioneer* (published by the Reformed Church in Canada) the Rev. Art Zeilstra begins by saying that in his view, "the Reformed Church in Canada is in a CRISIS. Not only are we down numerically, but also in vitality."

The reasons are numerous: denominational mistakes in the 1950's; inability to move the "faithset" that is locked into the 50's; lack of denominational identity and allegiance; inability of the second generation to take leadership; ethnic identity; materialism; inability to effectively communicate faith to our children; negative overreaction to the Holy Spirit; dependence on foreign pastors to minister to an ethnic cultural faith; and inability to address morals and lifestyle.

But his conclusion is not without hope. He issues a call for action based on Christ's words to the church of Sardis. The time for action is now, for God is doing new things within the church.

I believe God has a Reformation plan for the Reformed Church in Canada. We have biblical knowledge; we give gracefully and generously; and we sing enthusiastically. Still we face a CRISIS. "Business" cannot continue as usual. When John Calvin went to Geneva in 1541, he moved to that city of 13,000 with great dreams. He wanted to make this city truly Christian. It was a prosperous place but was low in moral tone. Among the numerous things he did, three were outstanding: he thoroughly reorganized the church; he had laws passed expressing biblical morality; and he established a first-rate educational system. Christianity became a model for the rest of the world. We too need to be aggressive in faith.

We need to have men and women across Canada begin to speak the Word of God in the context of *repentance* and *vision*. There needs to be repentance from the dismal situations the church is in; repentance from the idolatry of materialism; repentance from resting in traditionalism and conveniences; and repentance from limiting God's power and authority. We need to step out in faith.

Youth and the church

The Presbyterian Church in Canada, like several other denominations, faces the difficult problem of declining interest on the part of its young members.

Oh, where, oh where have our young people gone, oh where, oh where can they be?

With these lines the Rev. J.R. Dickey begins an editorial in the October issue of the *Presbyterian Record*.

How must we communicate the faith to young people in this day and age? How will we get them back in church? We can give some positive answers.

Just as Paul, on Mars Hill, addressed his audience in their own terms, their own idiom, so effective communication to young people must use the metaphors, the parables, the language they understand.

But let no one try to win over young people by making an attempt to become like them. We read:

Few spectacles are more pathetic than a superficial attempt to reach young people by pretending to be one of them. An earring in the ear of a 45-year-old male fools nobody. Gospel lyrics set to "State of Shock" and sung by a minister and a Sunday School teacher (a la Mick Jagger and Tina Turner) might make a good "People and Places" and a reason to seek another "call," but not much else. Young people want what everybody wants: the dignity of being taken seriously. The church has shown a singular lack of will, and an almost total lack of creativity, in approaching them. Folk-song choruses and marshmallow roasts won't cut it anymore. They have more profitable ways to spend their time than with oatmeal cookies, cocoa and slides of the Holy Land. The creative, the searching young people find more for their quest elsewhere. We seem, most of us, to rest content with picking off a few strays. And passing recommendations [at General Assemblies].

Words which should be taken to heart not only in the Presbyterian Church!

On the evil of tobacco

Tobacco farmers in Ontario have asked the government for a national tobacco marketing board to promote and increase tobacco sales in Canada and abroad, especially (of all places!) in the Third World. The farmers have even asked the government for subsidy for their tobacco production.

Dr. John Redekop is angry with these tobacco growers and wrote a public letter to the M.P.'s in Ottawa under the title, "Merchants of Death." The letter appeared in the *Mennonite Brethren Herald* of September 20, 1985. We quote from this letter the following passages:

"For our government to promote the sale and consumption of tobacco overseas contradicts all stated policies of Canadian foreign aid programs. As renowned cardiologist Dr. Andrew Pipe observed not long ago, such promotion of tobacco usage on an unsuspecting public in the Third World constitutes "an absurdity on an immense scale." After all, we know that in Canada alone tobacco is responsible for 30 per cent of all heart diseases. According to the Committee for Responsible Public Policy on Tobacco, a coalition of five major health groups including the Canadian Cancer Society, more than 32,000 Canadians die each year from smoking-related ailments. Is this sad scene what we want to foist on developing countries? Or presumably, if this proposal gets approval, the Canadian government will also provide cancer specialists and funds for disability payments and additional hospital facilities for the targeted developing countries.

The pedddling of poison abroad is unChristian. I know, of course, that governments generally do not consider religious standards, but some basic facts cannot be ignored. Canada is part of Christendom; most of the intended market countries are not. For Canada to push nicotine in those societies ranks down there with so-called "Christian" Europe promoting fire-water to "pagan natives" in North America four centuries ago.

For the Canadian government to endorse and promote smoking blatantly contradicts its own official anti-smoking campaigns. What mind-boggling hypocrisy.

For a Progressive Conservative government to go along with this ill-conceived scheme contradicts all P.C. party statements about moral values. A campaign for God in the constitution followed by a campaign for nicotine in blood, brain and lung is hypocritical.

The whole scheme is politically inexpedient. Irresponsible government promotion of debilitation and death will cost you votes at the polls. If the P.C. caucus and government accept the tobacco growers' nefarious proposals they can expect to be denounced as the "Merchants of Death," the peddlers of nicotine.

For these and other reasons, Dr. Redekop urges caucus and cabinet, "for our children's sake and for decency's sake, to reject any notion of official promotion of this unmitigated evil."

I wish I had written that latter!

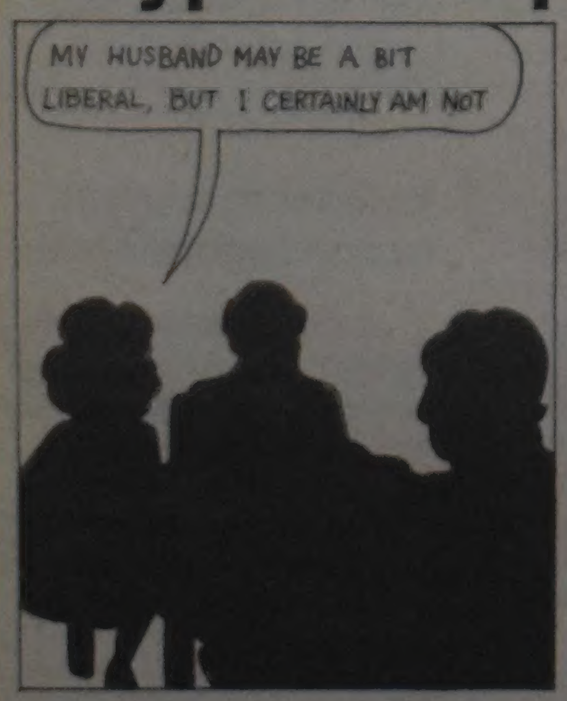
When hymns are no longer useful

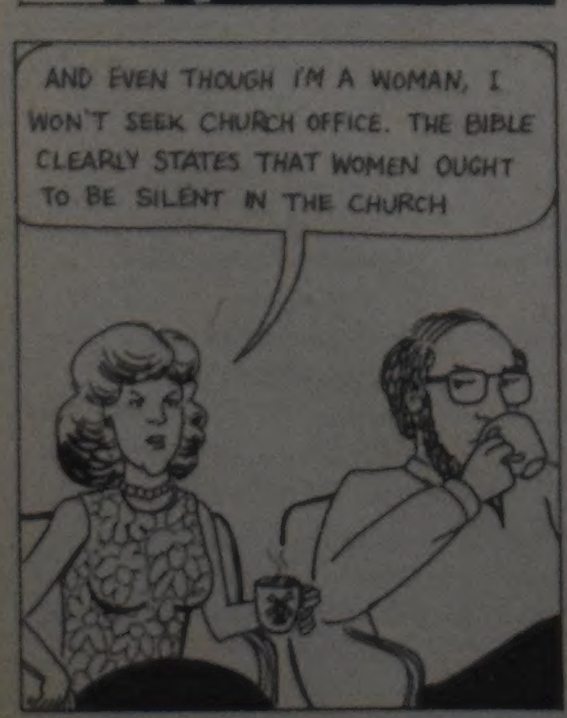
Hymns which no longer seem useful for one reason or another should never be thrown out before exploring all possibilities.

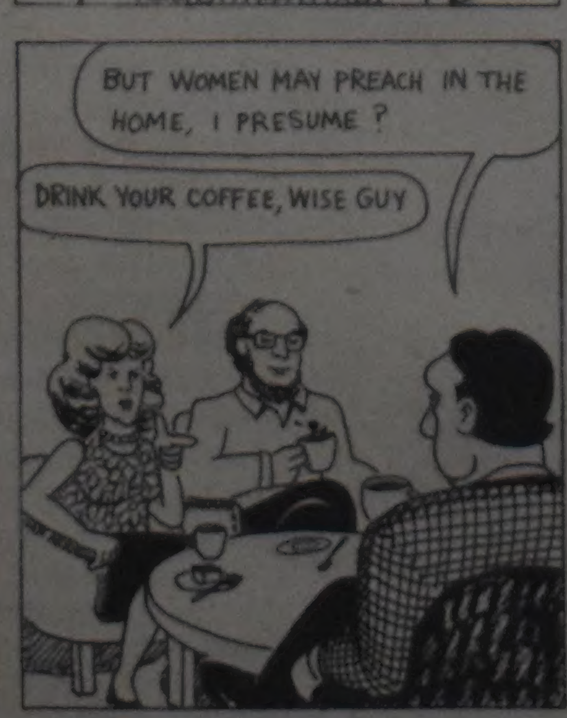
A letter to the *Daily Telegraph* points it out this way: "The hymn 'Onward Christian Soldiers,' sung to the right tune and in a not-too-brisk tempo, makes a very good egg-timer. If you put the egg into boiling water and sing all five verses and chorus, the egg will be just right when you come to *Amen*."

Jacob Kuntz is pastor at First Christian Reformed Church in Kitchener, Ontario.

Kuyper's Kapers







Education

Henry de Jong, Page Editor

Chalkmarks

TV — never say never

I can still hear my father's words, "TV — NEVER. It would be like having the *devil* himself in my house!" According to my know-it-all teenage wisdom, I disagreed with him and strongly suspected him of sheer stupidity.

Driving home after attending Nan Macleod-Engel's presentation on "The Impact of TV on People" at the 1985 Teachers' Convention in Lacombe, Alberta, my father's words came to mind again. Today I am not so sure that his hasty emotional assessment was really so far off the mark.

Nan Macleod-Engel, employed by the International Television Research and Information Cooperative, exposed television's slick packaging and flair and critiqued the messages, implicit and explicit, that pervade virtually ever commercial and program aired.

Since the "profit-motive" forms the bottom line for the mega business of television production, it is no surprise that ratings and sales determine the messages given by the media. The more the messages are given, the more society is shaped in the media's image. The impact of the TV messages on impressionable viewers, particularly children, I found extremely disturbing.

Rather than reacting with a "head in the sand" response, as educators, we were challenged to increase our understanding of the media. Macleod-Engel stressed that hope for a positive change with respect to TV rests in our being aware of the industry and its goals and working communally for change. Since this "devil" has not and will not go away, some communal Christian's action seems to be imperative.

J. Romyn-Vos,
Edmonton Christian High School Newsletter

Loan remission for graduates

The first of 4,000 recent post-secondary graduates in British Columbia have received some good news from B.C. Universities Minister Pat McGeer and Education Minister Jack Heinrich — portions of their student loans have been forgiven.

Under the new Provincial Student Loan Remission program, the Provincial Government repays, "*upon graduation*, a quarter of each student's provincial loan. The program provides a financial incentive for students to complete their studies to graduation. The program applies to the provincial loan only, not the Canada Student loan.

The Loan Remission Program is part of the Provincial Government's post-secondary *Partners in Progress Through Education* initiative. The initiative includes the B.C. Post-Secondary Scholarship Program, also announced last summer.

Our students — their money

As did the other principals, I received a letter from the Supervisor of Accounting Revenue, Edmonton Public Schools (EPSB). He requested that I forward the number of "high school students ... who if they were not attending your school, would be attending Edmonton Public Schools."

It was a polite, direct request; but why is Edmonton Public interested in our student count?

On a per pupil basis, the Dept. of Education grants $138.00 for special education services to the Public Board. For the Edmonton Christian High School student count alone, EPSB stands to receive $27,000.00. That is — $27,000.00 of our contributions to Alberta income and other taxes will be sent to EPSB for services to children in their system. Those students, among our own who need the special care these grants help support, and their peers, will receive none of the benefits these grants provide.

The injustice, to me, is that EPSB will not have to account for the care of any of the students whose names will support the numbers they submit to get the funding. For Edmonton's entire Christian school system of 973 students, they stand to receive $134,274.00. This is an astounding sum of money — it exceeds both our deficit drive's receipts and hopes by several thousands of dollars.

My point is not that special funding is not needed; it meets the needs of students with sometimes both numerous and complex personal and learning disorders. My concern is that some of our students' needs cannot be met because, quite simply, we cannot afford to do so.

Present legislation denies our system's students the help that $132,274.00 could provide. The legislation also avails EPSB to a large sum (there are several private schools in Edmonton) of loose money for which it does not have to explain the relationship between the students who "provide" it and those who benefit from its use.

Principal,
Edmonton Christian High School

A changing Alberta
for better or worse?

Alberta has a new premier. Before long it will have a new Minister of Education. This Spring it will have the beginnings of a new School Act which will also change the legislative position of the Christian Schools.

What will all of this mean for parents and supporters of the Christian Schools in Alberta? What changes are in store for them? Why are so many people opposed to private Christian schools? Will things get better or worse?

The Home and School Association of Edmonton Christian High invites interested people to come and listen, ask questions, and offer insights as Gary Duthler, executive director of the Association of Independent Schools and Colleges in Alberta (AISCA), addresses these concerns on November 28, at 8 p.m. in the Edmonton Christian High School gym.

The Ontario Association of Alternative and Independent Schools invites those interested to a Special General Membership meeting on Saturday, November 30 at OISE, 252 Bloor St., West, Toronto, to discuss the implications of the Shapiro Commission report on the role and possible public funding of independent schools. Dr. Bernard Shapiro, himself, will be present to interact with the delegates.

Grade 6 essay contest

In celebration of the Centennial of our National Parks, the Canadian Daughters' League is sponsoring an essay contest for all Grade 6 pupils in Canada. The aims of this project is to promote both an awareness of our National Parks and encourage development of writing skills.

Contest rules:

Open to all Grade 6 students in Canada.
Topic: "Our Canadian National Parks."
Content: student may choose to write on any interesting feature of any of the parks, e.g. history, importance of parks to Canada, conservation, personal visits; maps could be included.
Length: student's choice (longer not necessarily better!)
Paper: 8½ x 11, double spaced.
Name and address of both student and school.
Deadline: Postmarked no later than March 17, 1986.
Mailing address: Publicity Chairman, Canadian Daughters' League, Box 4125, Vancouver, B.C. V6B 3Z6.

Winning students and schools will be notified by April 30, 1986.
Prizes: Grand prize is a $100 gold National Park commemorative coin. One prize in each province, Yukon and Northwest Territories for best essay of $25 plus a silver dollar National Park commemorative coin. In addition a copy of "Canada's National Parks" (288 pages containing 400 coloured photographs by R.D. Lawrence) will be presented to the school libraries of the winning students.

From the P.E.I. Department of Education,
Communicator

Update

Alberta Education Minister David King announced, on November 4, three days after the Edmonton Christian School principal's comments (see adjacent item) went to press, an increase in the block funding for special education programs and services provided to school boards, raising the level of Government funding from $64 million to $68 million. The current rate of $138 per resident pupil for the special education block grant is increased to $160 per resident pupil effective at the beginning of the 1985/86 school year.

Under the Management and Finance Plan, initiated by Alberta Education in the 1984-85 school year, the special education funding to school boards was deregulated and simplified. Local school boards began receiving special education grants on a per *resident pupil* basis, rather than on the basis of *pupils served* and teaching positions. This meant that school boards became responsible for the allocation of funds for special education programs based on the needs of the students served by the school board.

According to Mr. King, "school boards have met the challenge of providing the best education possible for their special needs students." He is confident that "this increased funding will strengthen this quality of education."

Extension courses by correspondence

GRAND RAPIDS, MI (RBC) — The Reformed Bible College offers several courses for college credit by correspondence. Some individuals use these courses to begin a college program in their home; others enrol in these courses for their own personal academic enrichment or to continue their own education after they have attained a college degree.

The courses currently available are:
Introduction to Cultural Anthropology, Introduction to Biblical Interpretation, Old Testament Survey, Gospels, The Book of the Acts, New Testament Survey, and **Church History.**

Complete information is available from RBC, 1869 Robinson Rd., S.E., Grand Rapids, MI 49506. Reformed Bible College is a fully accredited college providing training for specialized vocations in church and mission.

Shapiro recommends funding of associated independent schools

Henry de Jong

TORONTO, Ont. — One of the most substantial recommendations made by *The Report of the Commission on Private Schools in Ontario* is that independent schools be granted full funding if they operate in association with a local, public or separate, school board.

This long-awaited report by Commissioner Bernard J. Shapiro, comes a year-and-a-half after the then Premier of Ontario, William Davis, established the Commission. It takes into account months of hearings and over half a thousand briefs. The report was made public on Thursday, November 7.

Shapiro recommends the creation of a new category of school: the associated independent school. A school could join this category by negotiating with the local school board and coming to an agreement to operate in association. If, after a year, agreement cannot be reached, Shapiro recommends an appeal to the Minister of Education for arbitration.

Also to be negotiated are details of shared administrative (e.g., transportation), consultative and program services and their costs, as well as shared academic and curricular programs. Shapiro recommends that the local school board receive no less than 15% and no more than 25% of the annual associated school grants to cover the cost of services rendered.

By law, an associated school would have to abide by the following regulations: it could employ only Ontario certified teachers (exceptions allowed); it may not charge tuition and must be a non-profit organization; at least half of those on its board of governors should be parents of students attending the school; it must report annually to the associated school board; and it should be open, without distinction as to race, ethnic background or religion, to all those who agree to participate fully in the program of the associated school.

The board of an associated independent school would remain free to design and implement the curriculum, to "provide a religious base for school programs," to hire and supervise staff and to establish a compensation policy. The board would be expected to provide for capital requirements, and could raise funds and issue tax receipts for those purposes.

Seeking a balance

The Shapiro Commission's recommendations try, conscientiously, to avoid the pitfalls that were so earnestly documented by both sides of the private school funding debate during the hearings and in the briefs.

On the one hand, proponents of public funding for private schools argue that the status quo subjects them to double taxation, infringes on their

Continued on page 14 ...

Alberta Education Minister under fire

... continued from page 1.

Four categories of private schools exist. They range from Category One institutions, such as those supported by Christian Reformed Church members, which have fully accredited teachers and curriculum, to Category Four facilities in which teachers need not be certified.

The Category Four schools drew the brunt of Sehn's attack at a news conference after his speech. He said they are the most blatant example of the provincial government's lack of commitment to public accountability and eduation standards.

King insisted that even Category Four private schools are accountable because all must answer to him.

"Silent majority"

Sehn said the government's policy position paper, which essentially endorses the status quo on private schools, shows that a "vociferous minority representing the self-interests of less than three per cent of Albertans has out-shouted the silent majority."

King said if public school trustees feel ignored, they have only themselves to blame for keeping silent on the issue for so long. Their new public relations campaign should have begun during last year's convention, the minister said.

Sehn warned his association that "some members of the legislature ... suggest that the 500,000 students in public education can be ignored while they pander to the cries of the vociferous minority."

But King told reporters: "I reject that absolutely and categorically."

He said there is no way his government is ignoring public school supporters, pointing out that the vast majority of provincial funding continues to go to the public system.

Alberta spends more on education

King noted Alberta spends more money on education, on both a per-pupil and per-capita basis, than any other province.

"We have the best education system in North America," he asserted.

But Sehn drew applause from the trustees when he questioned the government's spending priorities.

"We must place world-class education ahead of world-class golf courses," he said, referring to the millions of dollars spent building at 36-hole golf course in Kananaskis Provincial Park near Banff.

King, clearly upset by Sehn's remarks, told reporters it was "absurdity to the extreme" to suggest the provincial government is more concerned with golf than education.

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Profile

Clifford Pitt: President extraordinaire

Marian Van Til

How — and why — did Clifford Pitt's spiritual odyssey lead him to a Reformed institution like the Institute for Christian Studies; and not just to it, but to the unlikely position of being its president?

C.C. talked with Dr. Pitt about his move to Reformed circles and his not-so-easy job at the Institute.

Says Pitt:

In the last 20 to 25 years I have been able to draw relationships between my academic field [educational psychology] and my faith, particularly at a popular level — parenting, child discipline, stages of personality development, healthy emotional development, that sort of thing. But I have never ... come across any approach to an academic area that is as comprehensive and fundamental and as *radical* — that is, in the sense of going to the root of things — as at the Institute for Christian Studies.

There have always been a number of Christian professors, people in academe, who have been searching for those connections, for example in the IV [InterVarsity] Graduate Fellowship and [in] the Ontario Christian Teachers' Fellowship.

Pitt was chairman of the IV board for seven years. He also helped to develop the Ontario Christian Teachers' Fellowship and was its president. From their own corner, the "chief concern" of Pitt and his fellow Christian academicians was "to ask ourselves whether the teaching of English literature, history, psychology ... could be different because we were Christians." Pitt occasionally attended AACS conferences but was not "centrally involved in them" because of his other involvements. At that point, he did not have nor take the time to get more intimately acquainted with the ICS's work.

But being an educator who affirms the need for a well-wrought Christian perspective in one's academic discipline is a giant leap away from the ICS presidency. How was the gap closed?

Here, Pitt tells an intriguing story:

I retired five years ago at the mandatory age of 65. We lived in Florida for four or five months of the year. Then the Ontario College of Art asked me to come back for a year. I did that. Then we went back to Florida for a year-and-a-half.

I began to feel that it seemed a shame that I had a lot of experiences that ought to be useful to somebody. I prayed for months that the Lord might lead me to something which would serve His purpose and at the same time take advantage of whatever experience I had acquired over the decades.

Wilbur Sutherland of the CPJ [Citizens for Public Justice] had been executive director of IV and knew me. He had heard of the vacancy [at the ICS]. He got in touch with me in Florida to see if I would be interested. I made it very clear that the invitation from the Institute would be part of what I would consider to be the Lord's leading. In other words, if there were only a small majority [supporting my nomination for the job], I would not take it.

Pitt describes how he did indeed experience the Lord's leading:

There seemed to be a lot of things leading me to the ICS. The Lord opened doors. I asked Ian Rennie [Dean of Ontario Theological Seminary] about the ICS: Is it practical enough?

"You don't need to worry about that," he said. "The work that the ICS is doing is very significant for the whole church in Canada. And it will be far more significant a hundred or 200 years from now than it is today!" He isn't a man who speaks lightly; moreover, he's a church historian.

Another thing that helped me a great deal was the Christ-like quality of the Christians I encountered — the search committee, students, and the faculty. I've seen that to be true of the supporters as well. For example, there's a farmer from Alberta who embodies the presence of Christ more than anybody I've ever met.

After he received the appointment, Pitt says any initial misgivings about what he was getting into vanished quickly:

There were other little things. I was talking after church one Sunday morning to a missionary friend who's been in Angola — I see him as a missionary statesman. He congratulated me on my appointment and said, "In all of my travels around the world, the Reformed church Christians are the only Christians I have met who have felt that there might be — must be — a Christian perspective in agriculture."

Another factor that "sold" Pitt on the ICS was the materials it publishes. They're "superb," says Pitt.

I've been a professor for 35 years — I've refused positions in some Christian institutions because the quality of scholarship was not good enough. Those guys, the senior members, can stand up against their counterparts in the secular world without any trouble at all. I've also been struck by how they invite dialogue with the secular world.

At long last we've got Christian scholars who can dialogue with the secular world asking no quarter and giving no quarter. We've been apologetic for so long. One of the reasons ... is we just haven't been good enough. The most outstanding example of that is in philosophy.

Christians in the fundamentalist tradition are afraid of philosophy. We have guys who are tackling the secular philosophers on their own ground. Moreover, they can seriously challenge the Roman Catholics' long scholarly tradition in philosophy. That's really something!

What is Dr. Pitt's impression of the Canadian Christian Reformed community as he has come to know it? He answers as an evangelical Christian looking in from the "outside." His reply is both a compliment and an admonition:

I don't think the Christian Reformed people realize at all the fantastic thing they have in the Institute for Christian Studies.

I don't think they know how enormously valuable and exciting their own intellectual tradition is within the Church.

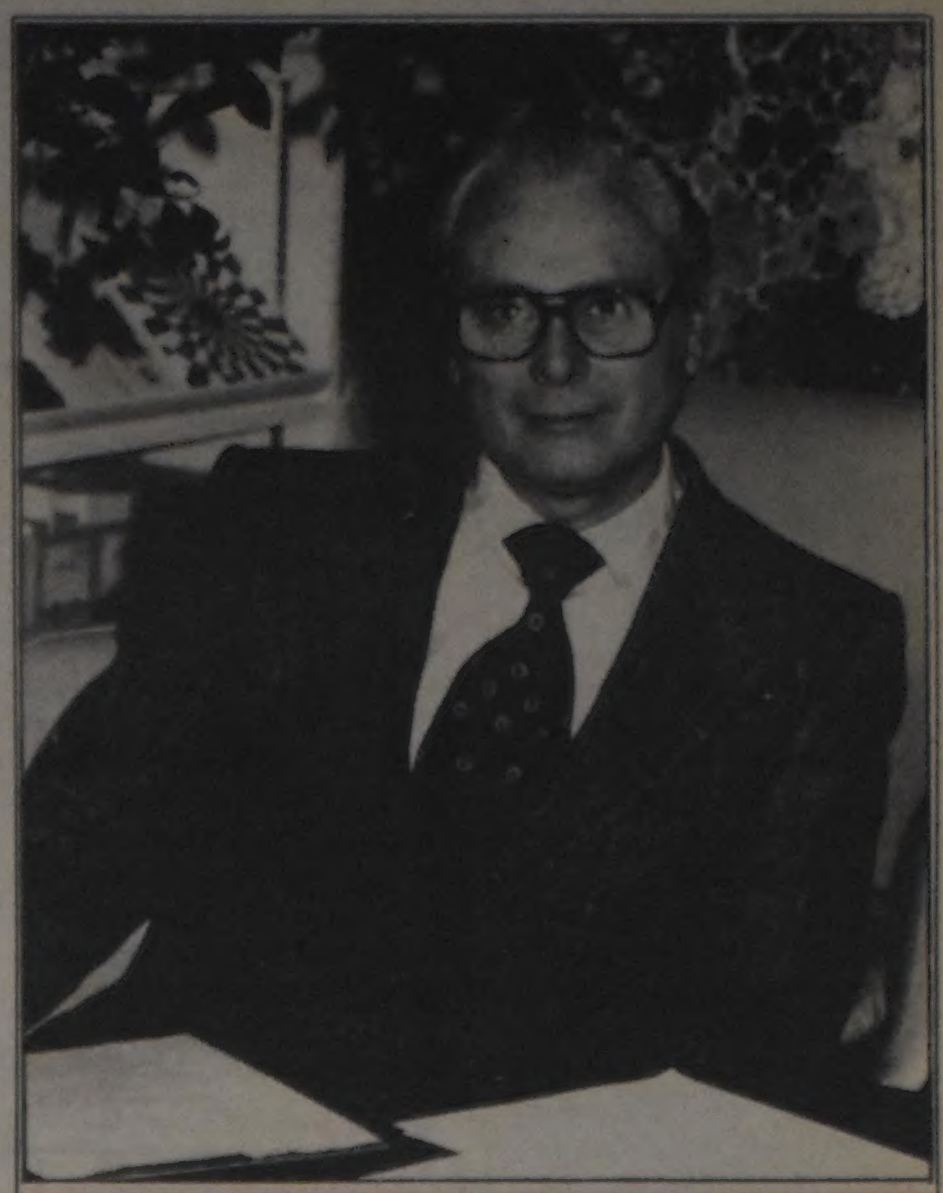
You have farmers, small businessmen, who are interested in reading a serious article from a Christian perspective. That's true of the "man on the street" in the Christian Reformed community. I don't think that's true of any other Christian community in Canada — not with the average church-going member.

Your people are a people of vision. They dream dreams. This is true of other Christians but I hear those words far, far, far more than among other Christians I've met. I've been useful as an outsider in being able to say, "Look, you guys, you really have something here. You don't realize it."

I reminded the group at my inauguration that even before they had an elementary school, there were community leaders who said we need a Christian university built on Calvinist principles. That's a pretty long view, a strategic view. The CRC people are prepared to develop long-term strategies for the church. They'll dig deep into their pockets for things that may not be developed in their lifetime. That's different than the Christians I've been used to.

Another thing is your

Continued on page 11 ...



Dr. Clifford Pitt, 70, is a fascinating man in a unique position. Pitt was inaugurated on November 2 in Toronto as the Institute for Christian Studies' first non-Christian Reformed, non-Dutch president. Though Pitt's in-depth knowledge of the Institute and its supporting community is recent (and still forming), he is uniquely qualified for his new job.

Dr. Pitt is well-known in Toronto's academic circles. He taught educational psychology at the University of Toronto for 35 years, was Assistant Coordinator of Graduate Studies and later president of the Ontario Institute for Studies in Education (OISE), and was twice president of the Ontario College of Art.

Christian Reformed people attach great importance to preserving their faith heritage — for themselves. But they (and especially those who are Dutch Canadian immigrants) have not been so quick to recognize that their unusual Kingdom vision may be of great value to Christians of other backgrounds.

It is already becoming clear that Pitt's main strength (and it's a crucial one) is enabling the ICS constituency to see that it is sitting on a perspectival gold mine — and to learn to share that wealth with a broader world.

Dr. Pitt was born in London, England, and at age five or six immigrated with his parents to Toronto. Pitt grew up in the Anglican Church but was drawn to the Plymouth Brethren when he met his wife, Dorothy, who belonged to that church. After some 35 years, the Pitts became members of Toronto's Yorkminster Park Baptist Church and have been there for a decade.

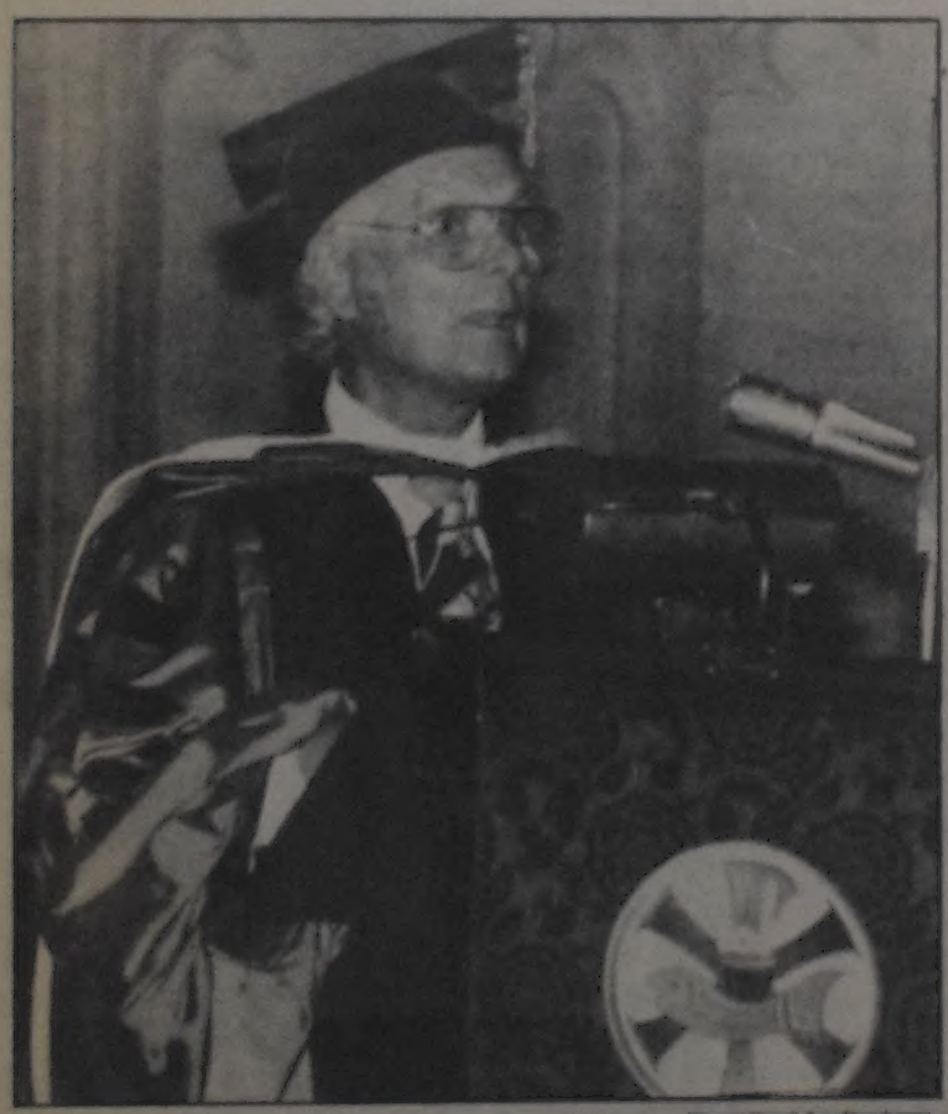


Photo: Carol-Ann Vanheemp

Dr. Pitt delivers his inaugural address at Knox Chapel on November 2.

Feature

New reflections on the old

Wout Brouwer

Last summer my wife, Grace, and I had the chance to go to Europe for a few weeks. Paying a visit to my parents in Nieuwendam, The Netherlands (the place where I grew up) was the most compelling reason for going, and all the more so since my father's health is failing. But aside from parents, both Grace and I have a host of sisters and brothers, aunts and uncles in the old country. All this turned our holiday into a "hectic" affair.

Of course, we did more than visit relatives. Grace, a physician, admired one of the oldest medical schools in Paris; I, a seminarian, tried (unsuccessfully) to sneak up Calvin's pulpit in Geneva. We also visited Zwingli's church, Grossmunster, in Zurich, and worshipped in Olivianus's Heiliggeistkirche in Heidelberg, Germany's honeymoon capital.

Reformers appreciated beauty

What struck me is that the Reformers sure took to the nicest places in Europe. I suppose that were they alive and with us today, perhaps Calvin would live in Victoria, British Columbia, Zwingli in Banff, Alberta, and Olivianus in Niagara Falls, Ontario. It also struck me that their history lies buried beneath a pile of commercial tourist attractions in the respective cities. This is particularly true of Heidelberg, where no public reference is made either to Olivianus or to the catechism which he wrote (at least, none that we saw), but where the McDonald's restaurant was well advertised and which was serving customers as we exited the Heiliggeistkirche with the handful of other worshippers.

We also visited places that played a greater role in our personal spiritual life. We worshipped in the Petra Kerk (Gereformeerd) where, some 12 years ago, I made my public profession of faith. It was good to be there and to notice familiar faces that hardly seemed to have changed over the years. What was particularly refreshing was one of the ministers I knew from my teenage years. He preached a powerful sermon with great conviction and zeal on the Holy Spirit. From what I have heard the last few years about our brothers in the Gereformeerde Kerken is that this kind of preaching is virtually non-existent. But I heard it. It appears to me that we only hear of the many horrifying moral and theological excesses in the old country, and thus get a distorted view. It appears that not everyone has bowed down his/her knees to Baal and kissed him!

"Popie Jopie" affair

I inquired about the "Popie Jopie" affair. Remember, it was that infamous visit the Pope made to his most difficult church province, during which he was forced to greet more birds in the air than people in the streets? Well, I was told repeatedly that the Dutch not only didn't care for him; they also were indignant that the well-travelled clergyman told the Hollanders how to live rather than how to think. But this, in my estimation, was more an indication of how the general moral attitude of the Dutch differs radically from the Pope's, rather than an indication of Dutch love for sharp reason and philophical engagement.

But it was good to visit that little old country. The roads were superb everywhere; in fact, it seems that I find more cracks and pot holes in the roads on my way to school everyday than I have found in all of Holland!

The absence of material poverty truly is a wonderful sight. But even the Dutch are now realizing that they have lived it up too much. One night, during a visit with my uncle Wout and after I attempted to answer one of his theological questions, he exclaimed that he simply couldn't understand how theologians could keep on writing books on the same old stuff!

Great Church at Zurich

An unprecedented financial predicament

I responded by saying to my uncle, who is an executive director of a Japanese investment bank in Amsterdam, that I couldn't understand the world of banking; for example, how could countries run up deficits year after year and still stay afloat? I don't exactly remember how he answered my question, but I do remember his explanation of how Holland is faced with an unprecedented financial predicament; how, not too long ago, the Dutch deficit approached 14 per cent — that is three times as high as England's, and twice as high as the American deficit! The total income of the Dutch gas fields, which helped to make the Dutch so affluent, must now be used to pay the interest on the deficit! To be sure, oom Wout and I left on good terms. In fact, he gave me the remainder of his box of excellent Schimmelpenninck V.S.O.P cigars!

And, of course, we brought back plenty of souvenirs: a Swiss army knife from Geneva for me; "bloedkoraal" earrings and pendant from Holland for Grace. But, the most impressive one is from Paris. However, we will have to wait for nine months. But that's O.K. with us. We are delighted!

Clifford Pitt: President extraordinaire

... continued from page 10.

incredible integrity and honesty. You call a spade a spade. That's to be respected. I think you go too far sometimes. You suffer from too much honesty!

Pitt feels he has been welcomed by the ICS constituency "with open arms, absolutely nothing less."

That's not to say ... that there aren't still some people who have reservations about the Institute. I've had very civil and understanding conversations with some of those people.

Photo: Carol Ann Vreekamp

Dr. Pitt, preceded by ICS Chancellor Dr. Peter Schouls and chairman of the board of trustees, Rev. Dick Flerik, enters the chapel at his inauguration last November 2.

Are there *faults* Pitt sees in the CR people?

You can't take compliments. You're suspicious.

It's part of our Christian duty to confirm talents God has given us. But people think I'm flattering them when I'm not.

Will Pitt lead the Institute down previously untrod paths? His answers indicate that he knows where he and the Institute should be headed:

There's a feeling that the ICS has turned a corner. We have just approved of plans for developing a Master of Education and a Master of Christian Studies degree.

We want to be more useful to the Christian schools but also to Christian teachers in the public schools.

There will be a new emphasis on going after the part-time student.

We want to become financially self-supporting; we want to develop support from outside the Reformed community. I'm developing a budget for the next four years. We hope to come to a balanced budget in three years time. This is at least an indication that our donations in the last few months are up 45 per cent over last year.

I want to bring them [the ICS senior members] closer to the man on the street. This may be the wrong thing to do. Up till now, we've felt the most strategic way to do that was by training professors. But we want others to be able to take advantage of this perspective.

How have the ICS scholars Pitt works with reacted to his hand on the helm? Again, Pitt's assessment is lucid:

The people around me are freshly re-excited about the Institute because I am. The [past] problems have diminished their excitement. I think it's fair to say I've helped them capture the vision they've always had.

Dr. Pitt ended his remarks on a note of excitement about the ICS's impact on the future:

We have traced something like 35-40 people who have had at least a year's study [and some much longer than that] with us who are now professors in Christian colleges or secular universities.

If they each teach 150 students a year for 10 years, they are influencing over 50,000 people, mostly young people, who will themselves be leaders in the church, their professions, in the community. If you look at 20 years, it's over 100,000 people.

When people send dollars to us, they are supporting a ministry, a strategy in the Church. I can't help but emphasize the word *strategy*. The graduate school is crucial. The secular world recognizes that ...

I hope we will double or triple that number [of people influenced], trying to bring whatever good ICS has to offer to the man on the street and to the professional.

Feature

Alcoholism — story of sick spirits (3)

as told by a recovering alcoholic

Two things about alcoholism are difficult to accept: one, the fact that no one knows for certain who will turn into an alcoholic — regardless of how large or minuscule the amounts consumed; and, two: the fact that when an alcoholic stops drinking, the disease is not automatically eradicated; he or she still remains only one drink away from disaster.

The disease is progressive even in dormancy. Those of us who have tried on a "slip" will generally attest to the fact that when drinking is resumed — even after 10 years of abstaining — the alcoholic almost immediately picks up at the progression level he would have been at had he never stopped. That is frightening knowledge seldom proclaimed or taken seriously. It should be, of course, since the drinking bout that comes after years of abstinence is often the fatal one.

Professors Evans and Hirst of the University of Western Ontario are devising a urine test to determine who may or may not be predisposed towards alcoholism. Not a totally useless study, perhaps, as long as it does not become another stalling excuse for the presently troubled alcoholic who already knows what must be done right now; but "right now" is always the most difficult time for any alcoholic.

Right now I would like to suggest that *not drinking*, if coupled with a search for spiritual strength and fulfilment, can bring relief — even if that relief is miserable relief at first. I have yet to meet the ex-drinker to whom a return to sanity, a sense of meaning, some gratitude and a bit of joy, wasn't worth the stopping. But obviously, many do not experience the above beginnings of contentment, being content with "half-measures," so they feel more miserable than ever before — caught in some no-man's-land — and they go back to the bottle and immediately feel better ... until the next crisis. The feeling of alienation is quite intense.

"Join the crowd. Must you be such a soloist! Don't go back to that air of mystique which makes the rest of us feel so common and makes you look so smug. Get drunk and be one of us!"

Early feelings of shame

Many ex-drinkers have said that they often felt they were true misfits and outcasts — feelings they had already experienced in early childhood. Louise L. Hay (who explores "metaphysical causations for physical illness") talks of those who have struggled with feeling like solitary misfits from day one.

It's easy to say that alcoholics are the way they are because they don't know enough to stay away from alcohol, which is true. But many other things, not so obvious, are true also. For instance, many alcoholics have *always* lived with a hidden shame complex about ever having been born, about taking up space. Many feel there was *always* something basically wrong! But they all learn early that no one *should* feel that way, that airing such feelings makes you sound like an ingrate or someone who is just too childish to "hack it."

It is pointless to dwell on what one should or should not feel. People feel what they do and the feeling of having something wrong with your *origin*, your *roots*, is for real.

As far as I can tell, not everyone who has expressed such alienation tinglings early becomes an alcoholic. (I know some artists with similar feelings who never took to drinking). But there are enough cases which seem to gravitate quite naturally towards alcohol to make me want to pay attention.

Once the would-be alcoholic commences drinking — in the closet or up front — the pain of living eases and often the feeling of *belonging* to the rest of humanity is experienced. (It's artificial, but likeable enough for repeats.) What helps is the fact that society finds drinking and all that goes with it much more acceptable than to have people around who act as if they belonged on a different plane of living or should rightfully have been born on another planet. That's too uppity for comfort, too select, too self-important. Truth is, the pre-alcoholic often does not feel at home in any surroundings, no matter how nice and uncomplicated, no matter how much he wants to. It is difficult and awkward, to say the least, having to deal with a child or adult-child who projects — unconsciously more often than not — the idea that perhaps his or her conception in human form was a mistake. That sounds like blasphemy! So being a bit tipsy equalizes such people who, while sober, make for much distance.

It's all been said to me from childhood on: "Life at best is 'coping', so quit complaining, don't dream so much, pull your weight — or are you sick again?" Later I heard, "Join the crowd. Must you be such a soloist? **Don't go back to that air of mystique which makes the rest of us feel so common and makes you look so smug. Get drunk and be one of us!"** (Meanwhile, I was very, very scared — not smug at all.)

Job's secret

Thus alcohol helps the alcoholic to belong! But behind the facade, the alcoholic, maybe better than anyone else, has a deep-rooted, soul-touching understanding for Job in his despair: *Oh God, I wish I had never left my mother's womb. I wish I hadn't been born!*

The alcoholic identifies with that. What is often forgotten is that even though Job felt like a misfit, he did the best he could with what was given him (and taken away from him!) and, inspite of his delicate feelings, plodded on in the shaky knowledge that there was a Power-greater-than-himself who must have had a reason for allowing him to be born on this foreign-feeling planet.

As it turned out, Job was right. There was a reason. Conclusion? The earth is also a place for misfits. The "curse of birth" does not have to remain a sackcloth-and-ashes affair. "Curses" can turn into unique kinds of blessings.

Misfits are kept alive

But there do seem to be a lot of "misfits" in the world today! And there are some hard-to-swallow facts in that connection. For instance, at no time in recorded history have so many babies been kept alive as in the last 50 years, notwithstanding natural or genocidal catastrophes. Babies that would "normally" have aborted or died in infancy are with us today.

There is also this: many of those infants are said to be extremely "sensitive" creatures. Imagine their reaction to the most over-stimulated environment ever known to man. Eye injuries have already been recorded in the preemie rooms because of the incessant artificial luminescence — a tell-tale sign that such kids are not quite equipped to deal with our grossly clinical abnormalities. In a cold, stainless steel, non-mother earth way, this age keeps "things" alive long enough to become, by and large, coping things.

A misfit can be forced to fit, clinically speaking. And "misfits" to grow up in an age where every sense organ is bombarded with physically-mentally damaging noise pollution, sight-agitation (neon, T.V. and headlights), and sundry other things that will rasp the lecithin sheathing right off nerve ganglia. And the medications! Hard-hitting, fast-acting with lots of side-effect kick.

If I'm correct about these things, it is no wonder that many of the overly-sensitive kids such as the pre-alcoholics (of which there are now more?) start earlier and earlier seeking out stimulus barriers — the greatest of which is booze.

Stillness at a time of haste

Booze is readily available to anyone at any age today — and advertizers, subliminally or fairly blatantly, are telling kids to start looking for the good-times-booze-times. And, the pace of life is so fast and erratic that it hardly occurs to the average citizen that he or she needs to seek out the still-making spirit, if only to aid in some rational thinking. A favourite (cop-out) phrase in juvenile court is, *"Your Honour, I just wasn't thinking!"* Why, of course not. *Real* thinking is not in vogue, for *real* thinking requires separation from the staccato crowds.

I've mentioned how important it is in Wisdom Literature to seek out what's soul-calming, what's silent and soothing. Meditation and prayer and a "quiet room" (private) are advised as frequent necessities in one's daily routine. Such was the advice given in the old days, when life was far less hectic, was dead-quiet, in fact, compared to our spastic times. Stillness is so much greater a necessity now! The body and mind must frequently become inactive, become less the centre of attention — so that the spirit can be restored enough for us to become re-energized and re-directed. Stillness was always seen as an absolute necessity for staying in touch with one's

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Higher Power.

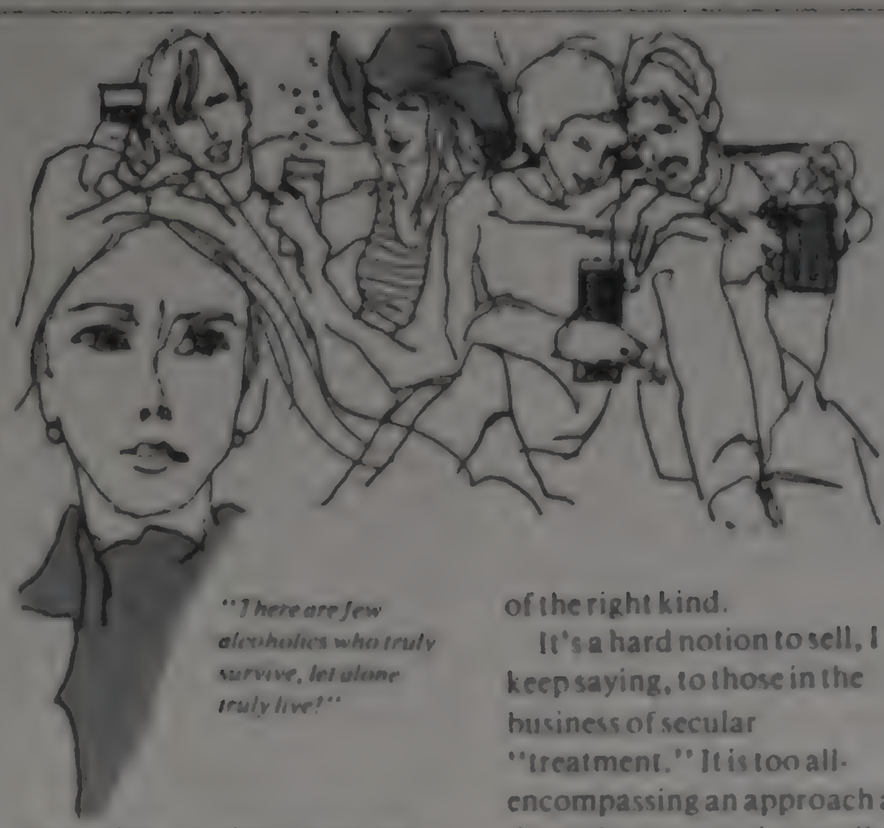
Instead, what happens in the alcoholic's illness that he or she goes berserk literally, seeking after peace and quiet in a world which doesn't offer any, thus it becomes easy to conclude that the world was made all wrong, and that he or she didn't ask to be in it from the start! Blaming the environment, living conditions, anything, very quickly becomes second nature to the alcholic. So she does not learn to accept the things she cannot change (granted that many things need changing) and neither does she learn to adapt enough for a good survival. Fact is, there are few alcoholics who truly survive, let alone truly LIVE!

The complexity of going to church

Going to church — as some may insist — does not prevent pre-alcoholics from becoming alcoholics, though it may well slow developments down for a considerable time. Even church membership, however, has been known to complicate the alcoholic's life. The non-alcoholic member, for instance, generally does not have any idea what kind of soul-sickness the alcoholic is experiencing. Just about anything the alcoholic might reveal confessionally could be construed as wilful sinning and, therefore, becomes something to be prayed out of existence — and that should be the end of it.

What is often forgotten (probably not even well-known) is the fact that the alcoholic needs to experience contact with a Higher Power while he is an alcoholic; that is, while his or her mind, feelings, and awareness are all in the grip of a lying, deceiving, fact-twisting spirit more powerful than anything he or she has been taught could exist. Creeds are fine as statements of belief but not so great for the alcoholic who would rather escape all the church hassle of having to say the right things, recite the right things, and do the congregation-pleasing bit.

Being an alcoholic and



"There are few alcoholics who truly survive, let alone truly live!"

belonging to a church gets too complicated for many alkies. *Complications* have been the enemy, possibly from day one. He or she needs simplicity, not too much talk, no mental games — but he or she will seek out all the opposites, of course, so as not to look so bad. To belong! Oh to belong! But finally, he or she gives up, often quits church, begins to blame the church for not understanding — and so on.

Seek and you shall find

The search may last for years. And, generally, unless he or she finds that elusive something called "spiritual awakening," the alcoholic is doomed to aimless wandering and self-destruction. Few seem to remember (if church-taught) such biblical promises as, "... Seek me, and you shall find me, when ye shall search for me with all your heart." (Jeremiah 29:13) But it has happened to many in A.A. (with or without Jeremiah). The common denominator among the "finders" was always a beginning willingness to become both honest and humble — the two-pronged fork that spikes into spirituality of the right kind.

It's a hard notion to sell, I keep saying, to those in the business of secular "treatment." It is too all-encompassing an approach and depends on a near-impossible belief becoming believable to the alcoholic skeptic. (That's why, I think, A.A. works for me — there, seeing is believing and believing can become more easily a seeing).

And I have to keep repeating also that nothing good can happen until the boozing stops. But while stopping the downing of booze by the gallon, pint, or concentrated ounce will bring some immediate relief to an exhausted liver, pancreas, brain neurons and what have you, it is not the end of every agitation! Remember that physical and mental agitation is the most common enemy of finding the stillness in which the Healing Spirit may move. It becomes, therefore, important for the recovering alcoholic to begin avoiding those things which irritate and agitate him or her. But first things first, always: first the cessation of the big inputs of booze; second, the small inputs which don't necessarily come by way of the liquor store.

Concluded next week ...

My God is a great God ...

I'm one in a million
and I'm struggling to keep the pace.
My life is an intricate web that's been woven
and I have no choice but to run the race ...

I walk alone ...

Looking all around me
enormous buildings, massive trees
fast moving vehicles, people everywhere —
all so impressive — but I find no peace ...

I walk alone ...

Everything below seems an insignificant size
when looking down from above
through layers of unending stretches of clouds,
I'm becoming aware of an awesome love ...

I walk on ...

I'm merely a minute speck
and I'm striving to comprehend
how the Father in heaven can keep track,
even consider me His friend ...

I walk on ...

He reigns with supremacy
unlimited in His wisdom and care.
I find rest in Him my Creator,
He knows me — to the numbers of my hair ...

I walk on ...

Almighty Lord and Saviour,
You're the King of Kings!
The glow of Your love is spreading
and at last my heart joyfully sings ...

I'll never walk alone!

Anja VandenHeuvel,
Oshawa, Ontario

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Shapiro recommends funding of associated independent schools

... continued from page 9.

parental rights, and is discriminatory against non-Roman Catholics. Shapiro dismisses the first of these objections, considers the second to be somewhat stronger and the third to be very strong.

On the other hand, public school supporters argue that there isn't enough money for public schools, let alone private schools, that private schools are socially divisive, and that funding of private schools reduces the equality of educational opportunity. Shapiro thinks the first of these objections is of little merit but that the second stands on stronger ground. He finds himself in strongest agreement with the third objection.

In trying to balance the concerns of both parties, Shapiro rejects the possibility of public funding for private schools at anything close to the level of funding for public and separate schools. He does suggest certain programs of limited support (such as free busing and learning materials) as an acknowledgement of the contribution of private schools to society.

It is his search for a compromise that led Shapiro to recommend full funding only for those private schools wishing to associate with a public or separate school board. Shapiro sees in this possibility both "the positive effect of the continuing interaction between school communities," and "a reasonable remedy for the currently discriminatory practice of the Province in limiting its special funding to the Roman Catholic separate schools."

Loss of independence

Shapiro recognizes that many independent schools would likely regard the loss of independence that comes with "association" as inappropriate to their own objectives. He is quick to reassure, however, that he was "anxious not to unduly jeopardize the special character of an independent school which chooses to negotiate an association with a local school board." Shapiro is confident that, in any such association, the loss of independence "is not untoward."

These qualified reassurances belie the fact that association does carry with it certain restrictions. Shapiro recommends that an associated independent school have the right "to elect to have a religious base to its program," and that "students selecting the school must, *subject to any constitutional constraints*, participate in the full program offered by that school." (italics added) Shapiro admits, further, that the requirement to be open to all students without distinction as to religion, "may introduce some difficulty in this area."

Shapiro recommends the addition of religious study credit courses to all secondary school programs, but adds that, even in the associated independent schools, such courses must be non-confessional in nature. Shapiro "believes that learning about religion can be an appropriate and beneficial function of publicly funded schools but that confessional objectives — although important in their own right — are the appropriate obligation not of the schools but of the family and religious communities."

"It is, of course, to be understood," says Shapiro, that this restriction "does not relate to non-credit activities which may form, perhaps even a central part, in the programs of either the separate schools or other schools which are religiously defined."

The application of standards to publicly funded independent schools, says the Shapiro report, should allow "for the fact that there has always been more than one way to become a Canadian," but should also stress "that the general objective of all our schools must be to save children for ideas and not from them."

Working together

One of the difficulties of the associated schools proposal, admits Shapiro, is that "it potentially delivers both the public schools and the independent schools each into the hands of its enemy (i.e., the other). He hopes, however, that this tack "will provide the government and the citizens of Ontario with real rather than hypothetical (and, therefore, rhetorical) experience with how we are to live together independently."

Shapiro sees even such incidental things as shared buses "as valuable contexts for the interaction of young people from different school communities," and he expects that the association of independent and public or separate schools will "increase the probability that young people of differing backgrounds will have some opportunity for shared experience."

A shared vision of a democratic but pluralistic and multicultural society, says Shapiro, "is a real challenge in the sense that any realization of that vision will not be simple. What may be simple and, moreover, frequently tempting is an opting for a more segmented and more segregated alternative."

Establishing the associated independent school option, says Shapiro, "leaves to the individual independent school the choice between values of association and the values of greater independence.

Cinema Summaries

Marian Van Til

Plenty

Rated Adult Accompaniment.
Stars Meryl Streep, Charles Dance, Tracey Ullman, John Gielgud, Sting, Ian McKellen, Sam Neill.
Directed by Fred Schepisi.

Regular filmgoers may be attracted to *Plenty* because Meryl Streep has its major role. (Due to one perceptive and moving portrayal after another in recent years, Streep has deservedly earned a reputation as *the* leading American actress.) But this film is a disappointment and would be with or without Streep.

The first obvious question one might ask is: What is Streep doing in a film, which has nary an American character, set in post-World War II in England? (It's not as if Britain has no competent actresses!)

Answer: Australian director Schepisi's use of Streep is an attempt to grant the picture a wide audience. But he needs more than a "bankable" star to get — and keep — an audience.

For one thing, Streep's English accent is annoying because it's not always convincing. (Streep is usually a wizard with accents.) That is a minor point, however, compared to the film's other faults.

One gets the impression that things just don't come off as planned, or that perhaps they weren't planned at all.

Plenty introduces a selfish, class-conscious woman who was part of the English underground; she cannot adjust to life after war. More importantly, the film tries to be an anatomy of post-war Britain. It exposes that peculiarly British ability to choose pretense over reality. Both the character and her country have "plenty o' nothing'." They lack moral direction. In attempting to demonstrate that, the film meanders all over, jumping from one scene and country to another. The characters never clearly emerge. They remain as incomprehensible to us as they seem to be to themselves.

If all that drifting and pointlessness is Schepisi's way of demonstrating personal and social moral bankruptcy, he ought to try another method — a good movie would make us *care* about a character's disillusionment or a country's bigotry. This one doesn't. It finally makes one wonder whether Schepisi is as amoral as the characters in his film.

Not recommended.

Tracking Ontario's White-tailed deer

TORONTO (MNR) — Can you imagine walking 85 kilometres from your summer home to your winter home? Some of Ontario's white-tailed deer do, according to researchers with the Co-operative Deer Study.

The four-year study is being conducted by the Ministry of Natural Resources' wildlife branch, and its North Bay, Huronia, and Wingham districts, with help from projects supported by the Northern Ontario Tourist Outfitters Association, the Ontario Federation of Anglers and Hunters, and the County of Simcoe.

Scientists are measuring deer activity, movements, survival and behaviour with the help of the latest research technology and methods. Radio tracking or telemetry of wild deer, especially does, is at the heart of the study. It involves collaring the deer and monitoring the radio transmissions with mobile receivers.

Deer-managing efforts will benefit from information assessing winter feeding, survival and production, and the overall management of Ontario's white-tail population should improve as a result of the study.

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Stan De Jong, Manager

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Birthdays

Jarvis 1905 - 1985

The Jarvis District Concert Band wishes to extend its congratulations to

BOUWE ELZINGA

with the recent celebration of his 80th birthday. He has been an active member for 30 years. First of the Jarvis Christian Brass Band "Crescendo" and now the present band.
The band is planning a concert in his honour on Saturday, November 30, 1985, at 7:30 p.m. in the Jarvis District Christian School gymnasium.
You are all invited to help celebrate this event. We especially invite ex-band members of the old Brass Band.
Home address: R.R.#5, Simcoe, ON N3Y 4K4

Births

BERGSTRA: Tom and Wilma (nee VanderLugt) are thankful to God for the birth of their first-born, ELIZABETH CAITLIN, on October 27, 1985. Caitlin is the sixth grandchild of Mr. and Mrs. Jas Bergstra of Shallow Lake, the 11th grandchild of Mr. and Mrs. M. Van Waveren of Zeist, The Netherlands, the 26th great-grandchild of Mevr. A.M. Prins of Honselersdijk, The Netherlands, and the 11th great-grandchild of Mevr. M. Bouma of Abbega, Friesland.
Address: 1065 Telfer Sdrd., Sarnia, ON N7T 7H2

Births

DE HAAN: Seymour and Pat praise the Lord for the birth of a son, BENJAMIN KLAAS. Brother to Daniel and Sandra. Born on October 21, 1985. Grandparents are Mrs. Tina De Haan, Sunset Haven, St. Catharines, Ont. and Mr. and Mrs. Gerald VanderPloeg, Shelbyville, MI.
Lot 64, Country Meadows, Martin, MI USA 49070

ENGELAGE: "Children are a heritage of the Lord." (Psalm 127:3)
We, Fred and Mildred (nee DeVries), thank God for entrusting us with a precious gift from heaven, a daughter, JENNIFER LEIGH, a sister for Bryon, Mark and Daniel, born October 21, 1985, weighing 6 lbs. 15 oz. Sixth grandchild for Mr. and Mrs. H. DeVries and fifth for Mr. and Mrs. H. Engelage. Another great-grandchild for Mrs. P. Vander Ley, Mrs. P. DeVries, Mrs. B. Katerberg, and Mr F. Engelage.
34 Hialeah Cr., Whitby, ON L1N 6R1

SJAARDA-SPEELMAN: Psalm 139:14.
Charles and Elizabeth with gratitude to our heavenly Father who made everything well, announce the arrival of their first-born, a daughter, AMANDA MEAGAN (worthy to be loved). Fifth great-grandchild to Mrs. Tjeerd Sjaarda, Clinton, Ont., eighth great-grandchild to Mrs. Elisa Wielhouwer, Chatham, Ont., 14th great-grandchild to Mr. and Mrs. Hendrik Woldhuis, TenPost, Groningen, 12th grandchild to Mrs. Pieter Speelman, Rexdale, Ont., and fourth grandchild to Mr. and Mrs. Kenneth C. Sjaarda, Rexdale, Ont. Amanda arrived September 2, 1985, and resides at 1 Cassis Crt., Etobicoke, Ont.

VANDEBEEK: With joy and thankfulness to God, we John and Florence, wish to announce the birth of our son JORDAN EDWARD, a brother for Justin. Second grandchild for Mr. W. Zuidema and the late Minca Zuidema of Burlington, Ont., and 19th grandchild for Mr. and Mrs. E. VandeBeek of Ede, The Netherlands.

Births

VAN DRIEL: With thankfulness to God, who made all things well, Pete and Neeltje are proud and happy to announce the birth of a healthy baby boy, MARCO JACOB, born October 26, 1985. He is a welcomed brother for Elly, Danny, Carlena, and Marcella. Also another grandchild for Mr. and Mrs. N. Reyneveld of Tavistock and Mr. P. Van Driel of Oud Beijerland, Z.H., The Netherlands
R.R.#2, Goderich, ON N7A 3X8

VAN OENEN: "Children are a heritage from the Lord."
We, Bill and Theresa, thank God for the precious gift of life, JACOB GERALD, born October 23, 1985, weighing 7 lbs. 10½ oz. He was welcomed by his two sisters, Rachael and Miriam. Jacob is the 19th grandchild for Oma Van Oenen of Goderich, fifth grandchild for Mr. and Mrs. John Vis of Thunder Bay, and fifth great-grandchild for Oma Vis in Holland.
R.R.#3, Owen Sound, ON N4K 5N5

Marriages

HORINGA-SIKKENS: Mr. and Mrs. Hank Horinga, Woodstock, are happy to announce the forthcoming marriage of their daughter MARTHA LINDA to LUCAS Sikkens, son of Mr. and Mrs. Koert Sikkens of Fenwick. The Lord willing, the ceremony will take place on Saturday, November 30, 1985, at 6:30 p.m., in the Maranatha CRC in Woodstock. Rev. Peter De Haan officiating.
Future address: 8 Hwy. 20 (West), Fonthill, ON L0S 1E0

VERBEEK-BOSMAN: We are thankful to the Lord, who brought them together. Mr. and Mrs. Dick Verbeek, of Muirkirk, Ont., and Mr. and Mrs. John Bosman, of Tupperville, Ont., are pleased to announce the forthcoming marriage of their children, BRENDA to KEN. The Lord willing, the ceremony will take place in the Blenheim Chr. Ref. Church at 3:00 p.m., on November the 30th, 1985. Rev. K. Vanderwal officiating.
Future address: R.R.#6, Dresden, Ont.

Anniversaries

With joy and thanksgiving to the Lord for His many blessings we hope to celebrate, the Lord willing, on December 7, 1985, the 40th wedding anniversary of our parents, grandparents and great-grandparents,

GERRIT and IDA BROUWER
(nee Baas)

We thank God for the love and guidance He has given them and pray that He will continue to bless them in their lives together.
With much love from their children:
Klaske & Dennis DeVries
Ted & Sarie Brouwer
Jane & Ted Groenewegen
Phil & Teuni Brouwer
Els & John Boersma
Reinie & Roger Konyndyk
Gerda Brouwer
23 grandchildren and four great-grandchildren
Home address: C1203 - 7900 McLaughlin Rd., S., Brampton, ON L6V 3N2

Ylst, Friesland Brampton, Ont
1935 December 12 1985

JOHAN and RUURDJE DE JONG
(nee Kuipers)

"How good it is to sing praises to our God, how pleasant and fitting to praise Him." (Ps. 147:1)
It is with joy and thanksgiving to our heavenly Father that, the Lord willing, we hope to celebrate the 50th wedding anniversary of our parents, grandparents and great-grandparents.
It is our prayer that the Lord will continue to bless and keep you in His care.
Thank you, Mom and Dad, for all you have done for us.
With love and congratulations from your children:
Trix & Chris Linzel; five children — Harrington, P.E.I
Fred & Helen De Jong; four children — Victoria, B.C.
Ike & Ruth De Jong; three children — Victoria, B.C.
John & Rose De Jong; three children — Victoria, B.C.
Annemarie & Arnold Weimers; two children — Hamilton, Ont.
Wedding text: "I must stay at your house today." (Luke 19:5)
Home address: 7900 McLaughlin Rd., S., Covenant Tower 1008, Brampton, ON L6V 3N2

1945 November 27 1985
"Praise God from whom all blessings flow."
With praise and thanksgiving to our heavenly Father, the Lord willing, we hope to celebrate the 40th wedding anniversary of our dear parents and grandparents,

CORNELIS and JEANETTE (Net) GROENEWEGEN
(nee Vander Kooy)

It is our prayer that the Lord will continue to bless them and keep them in His loving care for many years to come.
Kees & Cheryl Groenewegen; Kristin, Kara — California
Tine & Gerry Hogeveen; Bryan, Kevin, Jennifer — Tillsonburg
Nella & David [illegible]; Ryan, Lauren — Brantford
John & Nicola Groenewegen; Suzanne, William, Alison — Guelph
Bert Groenewegen — Toronto
Wil & Gwen Groenewegen; Sarah, Michelle, Pamela — St. Thomas
Janice & Chuck [illegible] — Guelph
Art Groenewegen — Ridgetown
An open house will be held, Saturday, November 30, 1985 from 3:00 - 5:00 p.m. in the Chr. Ref. Church hall, Patterson Ave., Brantford. Best wishes only.
Home address: R.R.#6, Powerline Rd., Brantford, ON N3T 5L8

Anniversaries

Thankful to the Lord our God for His steadfast love and faithfulness, we will celebrate with our parents,

LIEUWE and ANNIE MEINEMA

their 45th wedding anniversary, D.V., November 29, 1985.
Psalm 25:10
Hette & Sally Meinema; Patricia, Lisa, Len, Michael — Oshawa, Ont.
Gerke & Margaret Gerkema; Adrian, Anita, Sonja — Orillia, Ont.
Harold & Nellie Westerman; Joanne, Jan — Port Perry, Ont.
Wayne & Lucy Gort; Karen, Alex, Benjamin — Ludington, Mi
Open house will be held in the Alliston Chr. Ref. Church, 2 - 4 p.m., on Saturday, November 30, 1985.
Home address: 26 Boine Cr., R.R.#1, Alliston, ON L0M 1A0

With joy and thanksgiving we announce the 55th wedding anniversary of,

RICHARD and RINSKE ROMKEMA
(nee Vanderploeg)

We thank the Lord for the rich blessings we receive through our parents and grandparents
Cor & Hetty Romkema
Miep & Phil Jager
Allan & Clary Romkema
Albert & Liz Romkema
Christine & Hank Aay
grandchildren and great-grandchild.
Reception at Holland Christian Homes, November 30, 1985, from 2:30 - 4:00 p.m. Best wishes only.
Hope Apartment 408, 7900 McLaughlin Rd., S., Brampton, ON L6V 3N2

Obituaries

"I know that my Redeemer liveth."
In the full assurance of her salvation and the joy of her faith,

Mrs. JEAN (Jantje) OUDMAN
(nee Smit)

passed into glory, November 4, 1985, in her 77th year.
Beloved wife of: Ralph Oudman, Mt. Brydges, Ont
Loving mother of:
Grace & Evert Kobes — Coldstream
Tina — Penticton, B.C.
Lloyd & Gerda — London
Marsha & Elliston Bridges — London
Ria — Mt. Brydges
Andrew & Marilyn — London
Anita & Eric Buxton — London
14 grandchildren.
Predeceased by two grandchildren.
Funeral service held Thursday, November 7, 1985, Mr. Andrew Van Muyen officiating.

LENDERT ANNE VROON

age 79, November 3, 1985.
315 11 St., N.W., Calgary, AB T2N 1X2.
Wife: Hendrika J.
Children:
Len & Sharon Vroon
Ben & Rose Lynn Vroon
Evert & Linda Vroon
Jacob Marshall Vroon
Ted & Trudi Vroon
Anna (deceased) & Hank Heeres
Willy Vroon
Henny & Arnold Ykes
Trudy & John Leyenaar
Gerda & Eelco vander Woude
Helen & Jim Van Dam
Mary (deceased)
45 grandchildren and nine great-grandchildren.

More classifieds on next page...

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Don't forget ... It's time to extend Christmas greetings through C.C.

Just a reminder that the deadline for seasons greetings to appear in the December 20 issue is Friday, December 6. Every year subscribers to Calvinist Contact use the special classified section to extend their seasons greetings to family and friends. Kindly enclose payment of $15. with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps, one ad does it all.

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232 King St., North, Suite 305
Waterloo, ON N2J 2Y7
Attn: Dick Degraaf
Telephone: (519) 746-1850

For Rent

Florida: 2 bdrm. apt. Indian Rocks Beach, (Gulf Mexico). Ideal family place. 1½ hours from Disney World. Available on weekly basis. US $300 per week. May-Nov. Call Toronto 226-1137.

Florida apartment for rent: 1 bedroom, livingroom, kitchen, bathroom and carport. $400 monthly, all utilities included. Very pleasant. Phone 1 305 686 0214.

Two bedroom apartment for rent, north end of St. Catharines; available January 1, 1986, at $410 including utilities. Close to stores and bus stop. Call 937-1948.

Don't forget to extend your Christmas greetings in C.C.

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invites applications for the following full-time faculty positions:

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2) declared vacancies: **Biology** and **Sociology**

3) new positions: subject to budgetary approval: **French, History** and **Physical Education.**

Applicants for full-time positions should hold the doctorate (or its equivalent) or should be nearing the completion of the degree. Those applying should also be committed to pursuing scholarship on the basis of a biblical, reformed world-view.

Letters of application along with curriculum vitae and names of references should be sent to:

Dr. James R. Payton, Jr., Academic Dean
Redeemer College
467 Beach Boulevard, Hamilton, ON L8H 6W8

Wanted

Who can help?

Mentally handicapped boy is saving stamps (world-wide). If you have any, please make Ralph happy. Send all stamps to:

Ralph van der Woude
14490 - 106 A. Ave.
Surrey, B.C.
V3R 1T4

Teachers

AYLMER: Immanuel Christian School will have a teaching position open at the **grade 3 and 4** level beginning in January, 1986. For this full-time position the ability to teach Senior French would be an asset. Please forward complete resume to: Andy VanderPloeg, Principal, Immanuel Chr. School, 75 Caverly Rd., Aylmer, ON N5H 2R6.

BULKLEY VALLEY, B.C.: The Houston Christian School situated in the beautiful Bulkley Valley of Central B.C. is in need of an **elementary** teacher. The half-time (possible full-time) position will be available starting January, 1986. Contact: Mr. H. Vanderman, Principal; phone: (604) 845-7907 (home) or (604) 845-7736 (school) or write: Box 237, Houston, B.C. V0J 1Z0.

LANGLEY, B.C.: Langley Christian School, 21789 - 50th Ave., Langley, B.C. V3A 3T2, phone: (604) 533-2222. Principal F. Herfst has one definite part-time position for **kindergarten,** beginning January 6, 1986, and one possible full-time position for **grades 4-7,** either one grade full-time or two grades part-time, beginning January 6, 1986. Applications should be in the school office by November 28, 1985.

Teachers

Teachers

Knox Christian School
in Bowmanville
invites applicants for the position of

teaching principal

We are looking for someone with leadership qualities and administrative ability.

Send application along with resume to:
Mrs. Liz Dragstra, Sec. of Ed. Com.
R.R.#5, Bowmanville, On L1C 3K6
Phone: (416) 263-2977

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Couples whose fiftieth, fifty-fifth, or sixtieth wedding anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds **free of charge.** Pictures submitted may be in either black and white or colour but should be **very clear** to reproduce properly. Contact the advertising department for further information.

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In order to keep our subscriptions up to date, we spend thousands of dollars each year in postage sending out renewal notices, etc. In addition, Canada Post charges us an extra fee for using the postage-paid business reply envelopes. This means that in order to get a subscription renewed we have to pay close to 80 cents in postage alone!

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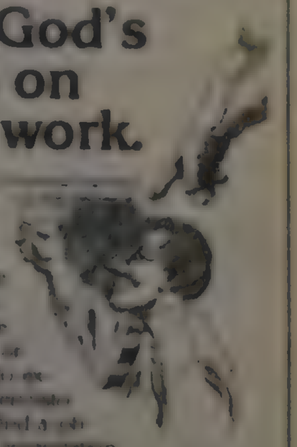

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Events

CALENDAR of events

Nov. 21 Seventh Annual Meeting of Homestead at 8 p.m. in Immanuel CRC, **Hamilton**, Ont. Speaker: Ben Vandezande, Coordinator of Outreach Niagara and St. Catharines Alderman. Topic: "Being Part of a Healing Community."

Nov. 23 Annual Bazaar at Calvin Chr. School, **St. Catharines**, Ont. Doors open 10 a.m., lunch at 12 noon, supper at 4:30 p.m. and auction at 7 p.m.

Nov. 22 Van Halsema co[illegible] cancelled cancelled [illegible], Ont.; starts 8 p.m. at the Clinton C[illegible]

Nov. 22 & 23 Conference '85, Convention of Calvinette and Cadet Counsellors. Theme: Enthusiasm: Faith in Action. Keynote speaker: Rev. J. Van Til. Contact your head counsellor for more information.

Nov. 23 Classis Hamilton Elders' Conference at Trinity CRC, **St. Catharines**, Ont. Registration: 10 a.m. Speaker: Dr. Theodore Plantinga on "Theology and Ethics in the CRC."

Nov. 23 Calgary Chr. School Harvest Festival, **Calgary**, Alta.

Nov. 23 John Calvin Chr. School Annual Bazaar at First CRC, 287 Water St., **Guelph**, Ont. From 2 - 5 p.m. Auction at 6 p.m.

Nov. 25 Slide presentation on Rev. J. Quartel's forthcoming trip to Israel at 8 p.m. at Faith CRC, 2265 Mountain Side Dr., **Burlington**, Ont.

Nov. 26 CPJ Annual Area Meeting at 7:30 p.m., 229 College St., 4th floor, **Toronto**, Ont.

Nov. 30 Fall Harvest Bazaar of the Stratford and District Chr. School at Knox Presb. Church, **Stratford**, Ont. Pancakes at 9 a.m. and auction at 2 p.m.

Nov. 30 Organist Andre Knevel in concert at Mountainview CRC, **Grimsby**, Ont.; starts 8 p.m. Admission free.

Dec. 4 Christian Farmers Federation Annual Convention and Banquet. Convention starts 10 a.m. Banquet at 5:30 p.m. Theme: "Farming with a Vision." Place: Italian-Canadian Club, 135 Ferguson St., **Guelph**, Ont. For pre-registration call (519) 837-1620.

Dec. 6 Van Halsema comes to **Clinton**, Ont., at 8 p.m., Clinton CRC. Rescheduled from November 22!

Dec. 7 Redeemer College Advent Christmas Choral Concert at 8 p.m., Immanuel CRC, **Hamilton**, Ont.

Dec. 7 Dutch carol sing-along at 7:30 p.m. in the First CRC, **Hamilton**, Ont.

Dec. 11 Christmas Concert, 8:00 p.m. in the Trinity United Church, **Bowmanville**, Ont., by the choirs and orchestra of the Ontario Christian Music Assembly under the direction of Leendert Kooij with Andre Knevel at the organ. Admission $4.00 for adults, and $2.00 for students.

Dec. 14 Choir and Organ Concert by the choir and brass directed by Leendert Kooy, with Andre Knevel at the organ; at 8:15 p.m. in Central Presb. Church, Charlton St., **Hamilton**, Ont.

Dec. 13 & 14 Handel's "Messiah" performed by Listowel Concert Singers and The Kitchener/Waterloo Symphony Orchestra. Conductor: Paul Sloan; at 8 p.m., Friday and Saturday at Trinity United Church, **Listowel**, Ont. For info. phone (519) 291-3106.

Dec. 14 Christmas Concert by Mountainview Singers directed by Harold de Haan at 8 p.m. in Mountainview CRC, **Grimsby**, Ont. Cantata: "The Nativity of Christ" (Caleb Simper).

Dec. 15 Christmas Concert by St. Thomas District Male Choir "Crescendo," St. Thomas Ladies' Choir "Gloria In Excelsis" and the London Bel Canto Choir, in the Bethel CRC, **London**, at 8:00 p.m.

Dec. 21 Christmas Concert at 8:00 p.m. in Willowdale United Church, Kenneth Ave. (behind the Northtown plaza) **Willowdale**, Ont., by the choirs and orchestra of the Ontario Christian Music Assembly, under the direction of Leendert Kooij, with Andre Knevel at the organ. Admission $4.00 for adults, and $2.00 for students.

Dec. 21 Christmas Candle Light Service at 8 p.m. in the First CRC, **Hamilton**, Ont.

Dec. 22 Christmas Concert by St. Thomas District Male Choir "Crescendo," St. Thomas Ladies' Choir "Gloria in Excelsis" and the London Bel Canto Choir in the First United Church, St. George St., **St. Thomas**, Ont., at 8:00 p.m.

Dec. 23 Christmas Organ and Choir Concert with Belcanto Choir and Andre Knevel at the organ; starts 7:30 p.m. at Immanuel Ref. Church, 266 High St., **London**, Ont.

Dec. 31 Organ Concert and Hymn Sing with Andre Knevel at the organ; at 7:30 p.m., Guelph Reformed Church, 79 Speedvale, **Guelph**, Ont.

CPJ Regional Annual Meetings:
Nov. 16: Durham Chr. High., **Bowmanville**, Ont.; 6:30 p.m.
Nov. 20: 7 Thornberry Crt., **Guelph**, Ont.; 7:30 p.m.
Nov. 23: Bethel CRC, **London**, Ont.; 7:30 p.m.
Nov. 26: ICS building, **Toronto**, Ont.; 8:00 p.m.

Advertising Deadlines

Dated	Mailed	Display	Classifieds
Fri.Nov.22	Tues.Nov.19	Thurs.Nov.14-8:30a.m.	Wed.Nov.13-8:30a.m.
Fri.Nov.29	Tues.Nov.26	Thurs.Nov.21-8:30a.m.	Wed.Nov.20-8:30a.m.
Fri.Dec.6	Tues.Dec.3	Thurs.Nov.28-8:30a.m.	Wed.Nov.27-8:30a.m.

Don't forget to extend Christmas greetings in Calvinist Contact!

John Knox Memorial Christian School
Fruitland, Ontario
plans to celebrate its
25th anniversary
Sat., April 26, 1986

25 Years

Dundas Calvin Christian School, Inc. of Dundas, Ontario, plans to celebrate its **25th year of Christian education** on **November 29, 1985, at 8:00 p.m.** at the school. Members and supporters are invited to celebrate this event with the board and staff. A reunion of students, former students, staff members and former staff members will be held in the spring of 1986. Further announcements will follow.

conference '85

THE FOURTH ANNUAL ALL-ONTARIO CONFERENCE OF CALVINETTE AND CADET COUNSELLORS

KEYNOTE SPEAKER:
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GUEST SPEAKERS:
Dick Broene — Head of Calvinist Cadet Corps
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THEME:
"Enthusiasm: Faith in Action"

London, Ontario
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See your head counsellor for more information.

Let's Play Chess

P. Layer

THE SEPTEMBER LADDER

THE SEPTEMBER LADDER

Contestants	Problems:	#1060	#1061	#1062	#1063	Sub. Total	Prev. Total	Total
	Points:	3	2	3	2	10	Total	
K. Amsinga (X)		3	1	3	2	9	50	59
J. Wilms (VIII)		0	2	1	2	5	22	27
G. Bloemendal (III)		3	2	3	2	10	15	25

Comments

Solvers had no problems with my notes given with the problems. Inspite of my errors. a. #1062 should read #1063 in Note 3. b. The Question on the theme (Note 2) had no problem number (it should have been #1061). My only excuse for these errors, is that it is done too late in the evening.

The problems, #1060 - #1063 were published in the September 27th issue. If you did not get a chance to solve them, then dig up the old issue and follow the solutions. You will discover how composers have enabled chess pieces to play a minuet on the chess board.

September Solutions

#1060 (Game) Key: 1. --, N-K7 ch., 2. K-R2, RxP ch., 3. PxR, QN-B5 and 4. QxP mate

if 1. --, RxP; 2. R-K1 or Q-B4 will stop the mate in 4.

#1061 (Ebban) Key: Q-R7 tempo Theme: In each variation (except that of N on R7) the Black piece opens up a line for White. (one solver wrote a "hole" opens — perhaps a better description)

if 1. Q-N7 than B-B3 no mate.

#1062 (Fable) Key: 1. R-Q7, R-Q6; 2. R-Q4 and 3. R-Q1 or N-N3 mate.

if 1. R-R7, R-R6; 2. R-R4, R-Q6 no mate.

#1063 (Ellermann) Key: 1. R-R4 threat: 2. NN-Q5 mate.

Canadian moose in Michigan

TORONTO (MNR) — After more than 100 practically mooseless years, Michigan wildlife officials almost gave up hope — until 29 arrived from Ontario.

Seventeen of 19 cow moose have born 20 calves — including three sets of twins — since being rounded up with 10 bulls in mid-January from the interior of snow-covered Algonquin Provincial Park by Ontario and Michigan Natural Resources staff.

Animals chosen for the trip across the border were tranquillized, transported by helicopter in heavy slings to the base camp, examined, and then fitted with radio collars so they could be easily monitored in their new surroundings. With numerous half-tonne moose to contend with in the bitter cold and blowing snow, it was an arduous task.

Finally, the valuable cargo was placed in moose-proof crates and driven 966 kilometres non-stop by transport truck to the U.S. release site near Lake Michigamme. It's hoped that the Angonquin moose will do their part to increase Michigan's Upper Peninsula moose population.

Netherlands bazaar again a great success

Many thanks to all you wonderful people who helped us by giving, working and buying at The Netherlands bazaar. It is with pleasure and sincere gratitude that thanks to you all we reached a net amount of $59,000.00. This money will enable us to continue our work for the next two years.

If at any time you become aware of an *Ontario family of Dutch extraction living under extreme financially difficult circumstances* please advise us by December 3, 1985, in order that they may be surprised with a Christmas food parcel. *All names given are kept by us in strict confidence.* Please note that we *must* know how *many* family members, the *ages* of the children and the *reason* why they should receive aid.

Please forward all letters to committee "Netherlands Bazaar," 15 Pavilion Street, Unionville, ON L3R 1N8. Tel: 477-1243.

Thank you again for your splendid support!

On behalf of the committee,
Gé Spaans, President

C.C. — a positive link in the Christian community.

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Dutch

Practische wenken voor een Christelijk getuigenis in politiek

Dat was mijn opdracht voor één van de studiegroepen tijdens the ICS Conferentie in Cultus Lake.

Hoe kunnen we *in* de wereld politiek actief zijn zonder *van* de wereld te zijn? Een eerste vereiste is natuurlijk dat we weten wat de werkelijke situatie is, waarin we ons bevinden. Pas daarna kunnen we mogelijk een redelijk woord zeggen omtrent de richting die we moeten inslaan.

Het is een niet-te-loochenen feit, dat het politieke leven van geheel Noord Amerika beheerst wordt door het vrijzinnig humanisme. Een indroevig feit is ook, dat bijna de gehele christelijke gemeenschap zich daaraan aanpast. Velen mogen dan geen lidmaatschapkaart in hun zak hebben, feit is, dat men politiek de bestaande politieke partijen steunt en er op stemt bij verkiezingen. Het resultaat is, dat een wel-omschreven, Bijbels politiek getuigenis ontbreekt! In hun pragmatisch denken stemt de grote meerderheid van de christenen op een candidaat die, volgens hun persoonlijk oordeel, een Christen is, geen acht slaande op de politieke filosofie, waarmee hij/zij zich in zijn politieke partij vereenzelvigd heeft.

Een Christelijk politiek getuigenis ontbreekt

Het ontbreekt bijna geheel en al. Zoals Harry Blamires waarschuwde in zijn boek: *The Christian Mind: There is no Christian Mind!* Weliswaar schreef hij vanuit de situatie in Engeland die hij, als een Anglicaan, sterk becritiseerde, maar de situatie tekening past evengoed voor Noord Amerika. Hij schrijft: "Behalve in een erg beperkte sectie van het leven, voornamelijk wat betreft vragen omtrent persoonlijk gedrag, wij, Christenen in de moderne wereld, hebben gecapituleerd voor het vrijzinnig, humanistisch denken. We hebben een denkschema aanvaard, zoals dat ons door de humanistische wereld is voorgezet! Er is geen Christelijk patroon van denken in politiek.

Hoe komen we uit deze impasse?

Dat is een opdracht die aan de deur ligt van elke lokale, ware Christelijke gemeenschap.

Elke plaatselijke Christelijke gemeenschap moest eigenlijk stappen nemen met het doel om Christelijke "politieke" geest te ontwikkelen. Als dit werkelijk gedaan zou worden, de uitwerking daarvan op het gehele weefsel van de moderne cultuur — onderwijs; politiek; economie; sociale en internationale verhoudingen — is moeilijk te overschatten.

Het doen ontwaken van een slapend Christendom ligt buiten ons vermogen. De wind van God's Geest blaast waarheen het wil, maar we kunnen niet, met een gerust geweten, bidden om de komst van God's Koninkrijk en niet tegelijk ernstig, ijverig en volhardend trachten te komen tot de ontwikkeling van een vernieuwde, verfrissende geest onder de Christenen. Wie zal ooit kunnen meten wat verbazende dingen God's Geest vermag te doen in ons midden als we, in kinderlijke gehoorzaamheid, onze gedachten en onze harten bepalen in de richting van: Uw koninkrijk kome; Uw wil worde gedaan; op aarde zoals in de hemel!

De Christelijke gemeenschap is een sluimerende reus!

De onweerstaanbare kracht van die reus kwam tot openbaring tijdens de eerste eeuwen van het Christendom. Het weerstond, en eindelijk overwon de meest wrede en meedogenloze pogingen van Rome om die te vernietigen — een klaar getuigenis van de kracht van de Christelijke geest van die dagen. Een Christelijke geest — een vlees-en-bloed geworden Bijbelse levens- en wereldbeschouwing. In politiek alsook in andere aspecten van het gewone dagelijkse leven, de kerk had zich "omgord" met Jezus Christus en daarin beschikte het over een kracht, die oneidig veel groter was dan de ijzeren vuist van Rome. Men bracht "... elk bedenksel als krijgsgevangene onder de gehoorzaamheid aan Jezus Christus ..." (2 Cor. 10:5) en de uitwerking schudde de wereld van die dagen! Diezelfde "wereld-schuddende" kracht ligt in het onmiddelijk bereik van de Christelijke gemeenschap. Het ligt klaar in de Heilige Geest. We hoeven het alleen maar te geloven; te aanvaarden, en te gebruiken. Zo eenvoudig!

Bekering noodzakelijk

Zo — opnieuw verzekerd in ons hart, dat we als "gemeenschap der heiligen" zijn begiftigd met die onbegrensde kracht van de Heilige Geest, laten we ons bekeren van ons vrijzinnig humanistisch politiek gedrag.

We mogen niet en we kunnen niet de Geest Gods langer laten wachten. We lopen het gevaar, dat de kraan van de kracht van God's Geest gaat vastroesten; en de Geest Gods zich van ons terugtrekt! Dat zou niet de eerste keer zijn in de geschiedenis van de kerk van Christus. Lees Openbaringen er maar eens op na.

De volgende keer: Stappen die genomen moeten worden.

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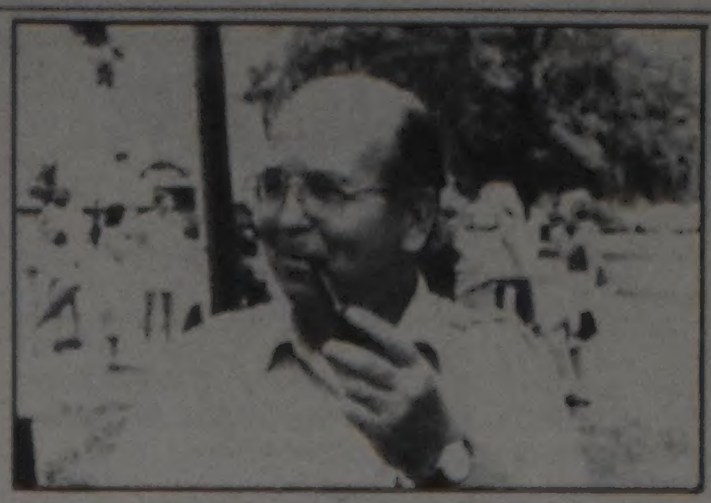


Van Halsema's Onthullingen

Bertus (2)

Herman de Jong

Bertus en Aaf hebben acht kinderen. Allemaal rakkers, de meisjes incluis. Ze erfden niets van hun zachtaardige, zorgende moeder. Alle ondeugende eigenschappen van Bertus kwamen tot in het kwadraat weer te voorschijn in zijn kroost. Niet iets om trots op te wezen ... Bertus was dat wèl!

Je moet dat gezin meemaken. Een heksenketel is het. Hun huis is net het Noorder Station in Groningen als de scholieren-treinen vertrekken. Dat rent maar door elkaar heen ... niemand kan er iets vinden. Uit alle slaapkamers komt 'rock.' In de basement gilt de zaagmachine van Bertus. De wasmachiene danst ratelend over de ruwe cementen vloer, door Bertuslief zelf gestort. Vijf poezen en twee honden en moeder Aaf trekken zich van al dat lawaai niets aan.

Maar als wij daar op visite zijn, is het wel eventjes wennen. Vooral als je uit het stille boekenlezende gezin van Wim en Marietje komt. Gewoonlijk houden we het er niet langer dan drie dagen vol.

Maar in die betrekkelijk korte tijd hebben we meer pret dan tijdens de rest van onze Canadese trip. De kinderen kietelen Oma totdat ze blauw ziet. Aan mij komen ze niet ... ze doen zich zeer aan mijn scherpe botten. Wel verstoppen ze steeds mijn pijp. Mijn tabak vind ik terug tussen de rijtjes groente in de tuin. Als ik mijn sokken 's morgens aantrek, drukt mijn grote teen een kleine kikker dood. Het huis zwermt van de muskieten want het gaas in de dubbele deuren werd er al lang uitgedrukt.

******

Wat een plezier hebben we daar. En toch ... toch hangt er een dreigende wolk over dat gezin. Een wolk die van jaar tot jaar aangroeit. Een wolk die ik al zag aankomen toen Bertus een jongeling was. Niet een J. V. jongeling, maar een doldrieste knaap die zijn vertier zocht in de straten van 'Stad.'

Bertus kreeg verkeerde vrienden. Hij zocht hen niet, zij zochten hem! Want Bertus was een leider. Met Bertus kon je gein hebben. Hij durfde! Midden in de nacht zwom deze zoon van mij in het kanaal voor het station om aan de andere kant een boot van de Studenten-Roei-Vereniging te bemachtigen. Eens liet hij zich vóór sluitingstijd opsluiten in de Martinitoren. Hij had een trompet geleend van een knaap van het Chr. Muziekkorps 'Patrimonium.' Vier agenten klommen naar boven. Ze vonden hem niet. Bertus had zich op het carillion gehesen ....

Toen ging Bertus biertjes drinken. En toen werd Bertus laat in de nacht door een paar zwijgende collegas van mij thuisgebracht. En toen heb ik hem afgerammeld met mijn politieknuppel. Koel en beheerst, weloverwogen beukte ik er op los.

Praten hielp niet meer. Margriet stond in de deuropening. Met mijn ogen dwong ik haar zich er niet in te mengen. Bertus verweerde zich niet ... daar was hij te dronken voor. Ik zei niets ... hij zei niets, kreunde enkel.

Toen heb ik hem als mijn kleine jongen naar boven gedragen en hem uitgekleed. Hij sliep al. Toch deed hij nog even zijn ogen open en zijn mond lispelde: Pa, Pa ... je moet met me bidden, want ik kan niet meer bidden! Hij was zich niet bewust dat ik zijn handen tussen de mijne vouwde ....

******

Toen emigreerde deze zoon naar Canada.

Ik breng hem niet weg naar Rotterdam. Hij gaat gewoon met de trein. Margriet, Bertus en ik zitten rondom de keukentafel. De Bijbel ligt voor me. Ik zal lezen en bidden na het ontbijt. Halverwege in de psalm kan ik niet verder lezen ... door mijn tranen heen verwarren de woorden zich door elkaar.

Bertus neemt de Bijbel uit mijn handen en leest verder op klare toon. Dan kijkt hij me aan, en ik zeg: "Ja jongen, ga ook maar bidden, want ik kan het niet." Het is de eerste keer dat we hem hardop horen praten tot God. Ik voel meteen, dat Jezus geen vreemde voor hem is. En daar waren Margriet en ik al die tijd bang voor geweest.

Wel wisten we dat na die nare avond, Bertus geen stap meer in een kroeg had gezet ... In het volgende verhaal zal ik verder over hem vertellen.

Het Geerlings-verhaal

(We ontvingen het volgende verhaal en verzoek van iemand uit Enter in Nederland).

Gerrit Geerlings werd geboren in 1802 te Meppel in de provincie Drente. Hij huwde met Aaltje de Vries. Het echtpaar vestigde zich in Hattem, waar Gerrit molenaar was op de molen "De Stenderkast." Deze molen waaide tijdens een zware storm om en kwam in de gracht naast de stadsmuur terecht in 1853. De "Stenderkast" werd vervangen door de "De Fortuin," die nu nog te bezien is op de Molenbelt.

In 1834 deed in Hattem Ds. Brummelkamp intrede. Hij was er nog maar kort, toen er conflicten ontstonden. Hij wilde geen gezangen meer opgeven en had er bezwaar tegen "alles te dopen wat in het doophuis kwam."

Het Provinciaal (kerkelijk) Bestuur zette hem binnen twee maanden af. Onmiddellijk moest het dienstwerk gestaakt worden. De predikant vroeg zijn kerkeraad, hoe men over dit besluit dacht. De kerkeraadsleden durfden hem niet te steunen. Alleen de diaken Geerlings, de molenaar, steunde hem. Toen de predikant geschorst was, bleef Geerlings nog enige tijd diaken,. al kwam hij pas de kerk binnen 'na 't voorgebed' om 'onmiddellijk na 't collecteren' de kerk te verlaten. De kerkeraad wilde ook graag van Geerlings af en vroeg de classis op te treden. Ook Geerlings werd tenslotte uit zijn ambt gezet.

Moelijk leven

Geerlings werd lid van de gemeente, die Ds. Brummelkamp inmiddels gevormd had. Ook daar werd hij diaken. Zij deelden het lot van veel Afgescheidenen, ze werden op alle manieren dwars gezeten. Eén van de zwaarste straffen was een forse boete. Een andere straf was de z.g. inkwartiering. Dragonders, ruwe soldaten, kwamen in de gezinnen 'logeren' en gingen er soms als beesten te keer.

Ook Geerlings kreeg boete en inkwartiering. Wellicht was dit één van de redenen, waarom Geerlings naar Apeldoorn ging. Hij verkocht de molen (zijn schoonvader was mede-eigenaar) voor een bedrag van f. 5000,– en werd in Apeldoorn bakker van beroep.

Hij ervaarde in eigen gezin wat in de Psalmen geschreven staat: "Het leven is een damp, de dood wenkt ieder uur." In die tijd was de kindersterfte groot. In Hattem en Apeldoorn werden de volgende kinderen geboren (de sterfdatum is vermeld, voor zover bekend): Albert 1826; Willem 1828-1829; Willem 1830-1830; Willem 1831-1847; Hendrikjen 1833-1847; Jacob 1834-1834; Jacob 1835-1835; Jacob 1836-1836; Hendrik Jan 1837-1901; Jacob 1839-1906; Aaltjen 1840-1841; Aaltjen 1842-1898; en Gerritje 1844-1893.

Na de geboorte van het jongste kind ging de familie weg uit Apeldoorn en verhuisde naar Enter, een dorp in Overijssel, en schippersdorp, waar meer dan honderd schuitjes, 'zompen' genoemd, zorgden voor aan- en afvoer van goederen. Ook maakte men er klompen en hadden velen hun bestaan in de ganzenhandel. Geerlings huurde er de zogenaamde 'Entermolen.' Daar werd nog een dochtertje geboren, Alberta, in 1847. Ze stierf 13 dagen later.

Ds. Brummelkamp was inmiddels predikant in Arnhem geworden. Daar steunde hij met de bekende Ds. Van Raalte de emigranten die hun heil zochten in Amerika. Daar kregen ze het aanmerkelijk beter, daar hadden ze vrijheid van godsdienst en onderwijs. De emigratiefgolf, die begonnen was in Westfalen, breidde zich uit over de Gelderse Achterhoek en Twente in Overijssel.

Emigratie

Uit Enter vertrokken 3 gezinnen. De familie Lubbers, waarvan de vader 'lerend ouderling' van de Afgescheiden gemeente was. En de familie Hommers, die dicht bij de Enterse molen woonde. En de familie Geerlings, die inmiddels de te velde staande gewassen had verhuurd.

In het najaar van 1847 scheepten de emigranten zich in en maakten de oversteek naar New York. Zo'n 3 weken later kwamen ze daar aan. Via Albany reisden ze verder naar de meren, waar ze op een stoomboot terecht kwamen. Het was de Phoenix, die op 12 november uit Buffalo vertrok, met als eindbestemming Chicago. Op 20 november bereikte het schip Manitowic, Wisconsin. Daar werd brandstof ingenomen. Het volgende doel was Sheboygan, 25 mijl verder gelegen. Toen het schip nog maar 6 à 8 mijl van Sheboygan verwijderd was, brak er brand uit aan boord van het schip.

Er ging van alles mis. De ramp werd aan de kust te laat opgemerkt, zodat hulp voor velen te laat kwam. Er waren niet genoeg reddingsboten. Dat zich verschrikkelijke taferelen hebben afgespeeld, laat zich raden. Na alles achter zich gelaten te hebben, na een lange reis vol ontberingen, in het zicht van de haven te moeten omkomen! De boot zonk, alleen de passagiers in de reddingsboten bleven in leven.

Molen "De Fortuin" in Hattem

De familie Lubbers (man, vrouw, twee kinderen) en de familie Hommers (weduwnaar en drie kinderen) kwamen om. De familie Geerlings had een plaats in de reddingsboot gekregen. Volgens een verslag zou één van de kinderen teruggegaan zijn, om uit het brandende schip kleertjes te halen voor de baby. Toen dat meisje, Hendrikje, de kleertjes had bemachtigd, was de reddingsboot al afgeduwd. Ze kwam om. De baby zou enige tijd later gestorven zijn. Toch is in de archieven — voor zover dat na te gaan was — geen baby vermeld. Het jongste kind, Alberta, was immers in Enter geboren en al heel spoedig aldaar gestorven. De enige mogelijkheid is, dat tussen Gerritje en Alberta (tussen 1844 en 1847) toch nog een kind geboren is in een andere woonplaats dan Apeldoorn en Enter.

Geschiedenis

In "Shattered Dreams, The Burning of the Phoenix" (John H. Yzenbaard) en in andere publicaties staat de lijst van overlevenden (46) en van mensen die het leven verloren, (148). Ten onrechte wordt de familie Geerlings daar genoemd als afkomstig van Apeldoorn, evenals de families Lubbers en Hommers niet uit Holten kwamen maar uit Enter.

Gerrit Geerlings, die met zijn vrouw en de kinderen Hendrik Jan, Jacob, Aaltje en Gerritje de ramp overleefde, vestigde zich in Milwaukee. Hij stierf er in 1884. Zijn vrouw stierf een jaar later. Hendrik Jan overleed in 1901, Jacob in 1906, Aaltje huwde met William Tellier en overleed in 1898, Gerritje trouwde met B. VanderLas en stierf in 1893.

Ik houd mij bijzonder aanbevolen voor gegevens betreffende Gerrit Geerlings en zijn nazaten, met name zijn levensgeschiedenis na de emigratie.

G.J. Kraa,
Voormors 7, 7468 HG Enter,
The Netherlands

Ballingschap

Naar aanleiding van Jeremia 29:1-7, 10-13:

Ballingschap is een daad van God, zegt Jeremia, en daarom kan leven blijvend zin hebben en doel en vreugde. Dat er vrijheid kan zijn in gevangenschap is een ontdekking die bevestigd wordt door heel de bijbelse overlevering. Dus, bouw huizen en leef er in, plant tuinen en eet hun vruchten, houdt de familiepatronen in stand, trouw en heb kinderen. Weest niet bang met vertrouwen te leven ondanks de gevangenschap waarin je jezelf aantreft.

Het punt waar het Jeremia om begonnen is, is heel eenvoudig. God heeft ons laten zien hoe te leven. Zeker voor christenen biedt het hele Nieuwtestamentische gebeuren van leven in gemeenschap een weg om zinvol te overleven wat de uiterlijke omstandigheden ook mogen zijn.

In ballingschap heeft Gods volk ook een duidelijke roeping. Wanneer Jeremia de ballingen schokte door hen te vertellen dat God hen in ballingschap had gezonden, dan moet het een minstens even grote schok geweest zijn te horen dat hun taak in Babylon was: 'het welzijn van de stad zoeken.' De bedoeling was eenvoudigweg proberen te ontsnappen, weg te vluchten naar eigen thuisland; of opstand te maken, te zoeken naar wegen om de Babyloniërs het leven moeilijk te maken door van hun stad rotzooi te maken; of eventueel ook een meer passief antwoord te geven in apathie en misschien zelfs onkritische medestanders te worden van het regiem.

Maar Jeremia biedt een andere optiek. Men hoeft de vijand niet bij te vallen. Om te overleven adviseert Jeremia het volk van Israël: zoek het welzijn van de stad waarheen ik u in ballingschap heb gezonden en bid voor haar tot de Here! Als degenen wiens loyaliteit transcendent is, boven de eisen van de directe politieke situatie, zijn zij geroepen om te functioneren als de loyale oppositie, als degenen die het welzijn zoeken van die plaats waar God hen heeft neergezet. Vertaal het woord 'stad' met 'plaats.' Wordt dit niet het mandaat, de roeping van ieder van ons die Christus als Heer belijden? Zoek het welzijn van de plaats waar God ons geroepen heeft in geloof en bid terwille van haar. Dat is onze roeping en ons engagement.

Overgenomen uit Evangelisch Commentaar, 30 augustus, 1985.

"Een Nieuw Gezang"
luister naar
Radio 790 AM
CKMW
Every Sunday
8:30 a.m.

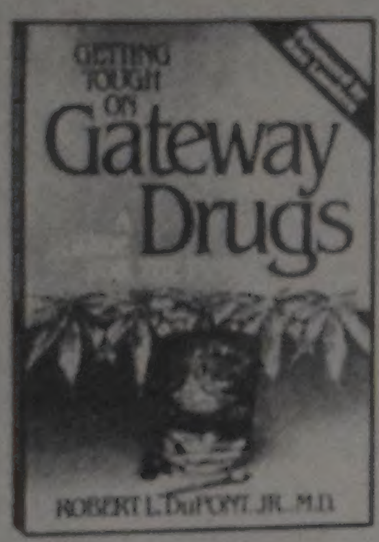
DEC 12 1985

Books

Drug abuse prevention

A new family guide about drugs

Getting Tough on Gateway Drugs, by Robert L. DuPont, Jr. Foreword by Ann Landers. Washington, D.C.: American Psychiatric Press, Inc., 1985. 320 pp. Casebound, $16.95; softcover, $7.95. Reviewed by Maria H. Kuntz, Kitchener, Ontario.



Upon reading Ann Landers' daily column in our newspaper, I decided to follow her advice and borrow this book, *Getting Tough On Gateway Drugs*, about drugs from our library. It is a good book to read.

As a rule, the word *gateway* gives one a good feeling: gateway to beautiful .... The gateway of which this title speaks, however, is a route of entry into bad things — drugs.

Only three drugs are singled out: marijuana, alcohol, and cocaine. They all are widely used, they all seem to be pretty innocent, they all are addictive. They introduce their victims to virtually all drugs. On the North American continent the drug situation is becoming very serious. In order to dam the flood we have to get tough on the gateway drugs.

The book's *author*, Dr. Robert L. Dupont Jr. has been a leader in drug abuse prevention for many years. From 1973-1978 he was Director of the U.S. National Institute on Drug Abuse. In those years he functioned also as White House drug chief. He now directs a Centre for Behavioral Medicine and provides clinical psychiatric services in several cities. He is a member of St. John's Church in Bethesda, Maryland, is married, and has two teenage children. He spent four years writing this book.

A unique resource

Leaders in the prevention of drug abuse say of the book, "[It is] a straightforward description of a complicated problem. Although easily read, it incorporates the latest research on the drugs that produce dependence ...." "... It will be our school's standard of reference ...." "... A unique resource, offers much needed support to families...."

The book's three parts define drug problems, gateway drugs, and discusses how families can prevent and treat drug problems. Its eight chapters each end with a summary. The author feels that the most important chapters are two ("The Drug Dependence Syndrome") and six ("Parents and Teenagers").

The Drug Dependence Syndrome is a route downward. A diagram outlines four steps toward addiction: experimentation, occasional use, regular use, and dependence.

The latest research results on chemicals, nerve cells, pleasure/pain centres in the brain, and much more are found in this book. Reading about the "Addiction Switch" — once turned on, never turned off again — makes a deep impression.

In part II we find a complete description of each of the three earlier-mentioned drugs, their background, and the way they are used. We also see the results of this use. These chapters are eyeopeners in many ways.

Strong family a defence against abuse

Chapter six is of extreme importance to parents and teenagers because it gives very practical and down-to-earth advice.

The family is the strong bulwark in the fight against drugs if its members work together as a team. If the result is that children do not use drugs between ages 12 and 20, then the battle is nearly always won. But the earlier kids start using drugs, the harder the battle will be to fight against drug dependence. In this chapter especially, we hear not only the voice of the drug expert but also the voice of a tough-loving parent.

In chapter seven, Dr. Dupont writes about abuse treatment. We should be aware that there is a vast difference between drug problems in the States and in Canada. Drug abuse may be worse in the U.S., but treatment centres there are much better and more readily available than in Canada.

It may be a long road, and it may take many people to work together, but a cure can be achieved.

Not a remote problem

In the last chapter, Dr. Dupont deals with the community (school, workplace, highways, criminal justice system, medical practice, religion) and drugs. He advises a "Zero Tolerance" policy, based on drug abuse facts and on individual rights.

In a short final word, the author calls on the family to be serious about this urgent matter: "An educated and committed family is the nation's best defense."

The conviction of the writer comes through in a statement like this: "I believe that a commitment to simple, family-based values of drug-free love and hard work is the best hope for ending this epidemic."

Dupont's book is a good one to be read by every family and an excellent reference book for school and church libraries.

Affairs of the world

Knowing the world

The Africans, by David Lamb. New York: Random House, 1983. Hardcover, 363 pp., $23.95.
Russia: Broken Idols, Solemn Dreams, by David K. Shipler. New York: Penguin Books, 1984. Paper, 404 pp., $9.95.
The Kingdom: Arabia & The House of Sa'ud, by Robert Lacey. New York: Avon Books, 1983. Paper, 630 pp., $11.95.
Reviewed by Ed Vanderkloet, Toronto, Ontario.

Last year someone aptly labelled our time as "the age of disinformation." What with all the propaganda we are asked to swallow by the media about the happenings abroad it becomes difficult sometimes to discern between truth and untruth, reality and rhetoric. Nevertheless, such discernment is indispensable if we want to judge the events that shake this world without parroting the slogans of the ideologues.

The three books under discussion provide a ray of sunshine penetrating the smog of disinformation that hangs like a dark cloud over the earth.

The Africans

David Lamb, foreign correspondent for *The Los Angeles Times*, spent four years as that paper's bureau chief in Nairobi, Kenya, and travelled to almost every one of the forty-odd countries that made up sub-Saharan Africa. Writes Lamb,

How do you explain a continent where hundreds of thousands of people have been killed for no other reason than that they belonged to the wrong tribe? How do you explain a continent whose heads of state applauded Idi Amin when he walked into a summit wearing his Stetson and six-shooters having just presided over the massacre of several thousand Ugandans including the Anglican archbishop? What do you say about the president of Tanzania [Julius Nyerere] who translated Shakespeare into Swahili ... and held more political prisoners than South Africa? Or the pint-sized president of Gabon, who wears platform shoes, bans the word "pygmy" from his country's vocabulary, and, while his countrymen are destitute, spends $2 million on a house in Beverly Hills, California, for his daughter, and zips around Libreville in a gold-plated Cadillac ....? For every Amin, however, there is a Leopold Sedar Senghor, the former Senegalese president, an erudite man who was a strong contender for the 1962 Nobel Prize for Literature. For every corrupt and callous African president stashing millions of dollars in his Swiss bank account, there is an African teacher earning $60 a month, proud that his students are Africa's hope for tomorrow.

The U.S.S.R.: broken idols, solemn dreams

While David Lamb lived four years in Africa, David Shipler of *The New York Times* spent a similar number of years in Russia. He did an exceedingly painstaking job preparing for his assignment by studying the Russian language to the point that he could converse tolerably well with the inhabitants of the country the moment he arrived there. During his stay he travelled throughout the Soviet Union from Murmansk to Moscow, from the Ukraine to Eastern Siberia.

His book confirms that communist Russia is indeed, in the words of Reagan, "an evil empire" in which the state rules all aspects of life with the heavy hand of the police. The ubiquitous KGB has instilled a fear among the populace that comes through in almost every conversation with officials and ordinary people alike. The prevailing atmosphere is one of xenophobia when it comes to state security and secrecy.

At the same time, the near-Orwellian environment has not eradicated such Russian traits as humour, hospitality and generosity. Nor has it killed an intense patriotism and pride that sometimes borders on fanatic nationalism.

The Kingdom: Arabia & the House of Sa'ud

Robert Lacey has done an excellent study of Saudi Arabia, the land where computer printouts begin with "In the name of God," and where a princess was recently beheaded for adultery. In massive yet fascinating detail he describes the rise to power of the House of Sa'ud under the dynamic leadership of king Abdul Aziz during the first half of this century.

Devoutly Muslim, Abdul Aziz earned the loyalty of the fiercely independent and frequently warring Bedouin tribes on the Arabian peninsula, and finally obtained control with the ousting of the Grand Shareef of Mecca (of whom the Hashemite King Hussein of Jordan is a direct descendant).

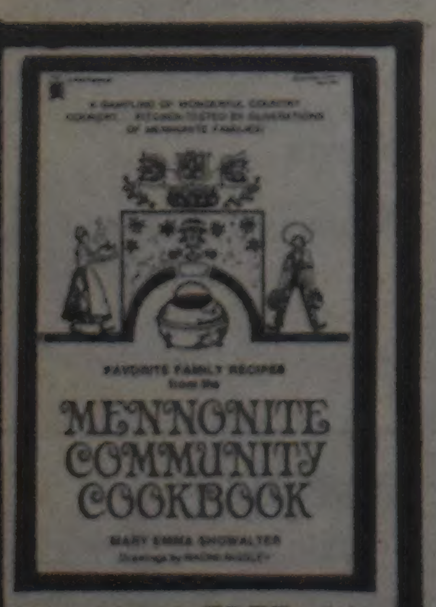
The book portrays the inter-tribal wars, the downfall of the Ottoman empire, the hot-and-cold relationships between Saudi Arabia and the British and Americans, the fear of communism and Shiite revolution, as well as the intense hatred for the Zionist Jews as they are seen to be embodied in the state of Israel.

Lacey reveals the trauma of a primitive Bedouin kingdom suddenly becoming one of the wealthiest nations on earth due to the immense flow of petro-dollars. He also depicts the cultural upheavals resulting from the clash between Islamic fundamentalism and the influx of Western ideas and technology.

Know the world

What these three books have in common is the determination of their authors to write it as it is, and their authors' keen eyes for detail. For would-be diplomats these volumes are must reading lest they are condemned to repeat the tragic mistakes of their predecessors.

For readers who want to follow the affairs of this world, these books are highly recommended. The late Prof. Zuidema once remarked, "If you want to know the world you must know your Bible. But," he added, "If you want to know your Bible you must know the world." These books will greatly add to that knowledge.



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